

THE

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### BIOGRAPHY.

*Sketch of the Life of the Right Rev. JOHN DOUGLAS, late  
Bishop of Salisbury.*

**T**HIS learned and venerable prelate was born in Scotland about the year 1720, and was educated first in his native country, from whence he removed to Balliol College, Oxford, where he took his degree of Master of Arts in 1743. Soon after his entering into orders, he became chaplain to the Earl of Bath, and tutor to his son. By this patronage he obtained first the rectory of Eaton Constantine, in Shropshire, and in 1757 a prebendal stall in the cathedral of Durham. In 1758 he accumulated at Oxford the degrees of Bachelor and Doctor in Divinity. In 1762 he was made Canon of Windsor; and in 1783, on the death of Bishop Law, he was advanced to the see of Carlisle, from whence he was translated to Salisbury in 1791, on the removal of Dr. Barrington to Durham. As a literary character Bishop Douglas stood deservedly high. He unmasked the impostor Lauder, who endeavoured to fix the charge of plagiarism upon Milton; he next successfully detected the frauds of Archibald Bower, the author of the History of the Popes; and in 1754 he attacked, with equal ability, the sophistry of David Hume. The Bishop's book on this occasion, entitled "Criterion, or a Discourse on Miracles," having become very scarce and dear, was lately reprinted. He arranged the materials of Captain Cook's voyages for the press, and prefixed to them an admirable Introduction, in which he discusses some curious subjects of antiquity and geography with great erudition and philosophical accuracy. Besides these works he has in print a Sermon preached before the Society for the Propagation

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of the Gospel in Foreign Parts, in 1793. As a prelate he was an ornament to the Episcopal bench. Notwithstanding his great age, he was very attentive to the concerns of his extensive diocese. He endeavoured to check the progress of fanaticism : and he disposed of the preferments in his gift with a judicious regard to merit and long service. The celebrated Daubeny received from him the Archdeaconry of Sarum. He died at Windsor, after a lingering illness, on the 18th of May, 1807.

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*For the Churchman's Magazine.*

## A WHITSUNDAY ADDRESS ON GRIEVING THE HOLY SPIRIT.

*Grieve not the Holy Spirit of God.*

EPHES. iv. 30.

**T**HE Church this day commemorates an event to which she owes her establishment, her stability and glory ; and to which her members are indebted for all the holy graces which animate them. The Holy Ghost descending as at this time on the Apostles, inspired them with a perfect and lively comprehension of the whole scheme of salvation ; endued them with the power of speaking different languages, that they might carry the Gospel into every nation ; gave them a command over the operations of nature, that they might attest their divine authority ; and armed them with that courage, zeal, and prudence, which enabled them to plant the victorious cross of their Saviour in opposition to the learning, power, and persecution of the world. No truth is more plainly revealed in scripture, than that the Holy Spirit is that divine Sanctifier of fallen and corrupt man, without whose gracious influences he can do nothing effectual in the spiritual life. It is also equally plain, that Christians, by their union with the Church through its ministrations and sacraments, become entitled to the presence and aids of that divine Comforter which animates the mystical body of Christ. " By one spirit they are all baptized into one body." It is highly important, therefore, that Christians should be duly sensible of the exalted honour of being the temples of God's Holy Spirit. For unless they cherish his gracious influences ; unless they repose on his consoling suggestions, and yield their



hearts to his sanctifying power, his presence with them will be ineffectual, will only heighten their guilt, and render more heavy their condemnation. It is the earnest exhortation of the Apostle, "Grieve not the Spirit of God." For God may swear in his wrath, that we shall not enter into his rest.

The various offices which the Holy Spirit sustains towards Christians, impose on them corresponding duties, by the neglect of which they resist and grieve him.

It is his office to *enlighten*, to *sanctify*, and to *console*. In each of these respects Christians may incur the guilt of resisting and grieving him.

They may grieve him by obstinately resisting his *illuminations*, or by neglecting to cherish and obey them.

"No man knoweth the things of God, save the Spirit of God." It is the office of the Holy Spirit to conduct all the divine dispensations, to declare the counsels of God, and to unfold the revelations of his will. All scripture is given by *inspiration* of God. And by the Holy Spirit were the Apostles guided into all truth, and enabled to indite those sacred writings which through faith are the power of God unto salvation. But without that spiritual discernment, which is the gift of the Holy Spirit to all those who sincerely implore his divine illuminations, the blind and corrupt mind of man will not be able to comprehend the wondrous things of God's law, and will have no relish for the saving truths and consolations of the Gospel. It is, therefore, our duty to discard that presumptuous confidence in our own powers, and that blind submission to the reveries of a heated imagination, which would prevent us from recurring to the written word of God, as the only source and standard of spiritual knowledge. By this unerring rule, every deduction of our reason should be measured—every suggestion of our imaginations and feelings impartially tried. For this alone is a light to our feet and a lamp to our path, to lead us through the mazes of error, and to guard us from the illusions of imagination and passion. Whatever suggestions of our own minds are not agreeable to the word of God, we may safely conclude, are not the fruits of that Spirit of truth, whose gracious influences in the soul can never be contrary to his own blessed declarations in that holy word which was indited under his inspiration. Every system, every sug-



gestion, every feeling, claiming to proceed from the Spirit of God, but which is not sanctioned by the plain import of God's holy word, must, without hesitation, be abandoned and renounced. Every aspiring thought, every lofty claim of human genius, must be brought into captivity to the will of God, that infinitely wise and perfect Being, who possesses a supreme claim to the homage of our reason, and whose will is the perfect and eternal source of rectitude. When we enter on the examination of his holy word, we should be animated with reverence for his glorious perfections, with devout gratitude for the gracious manifestations of his will, and with a sacred resolution implicitly to receive and obey it, however strong the prejudices which must be renounced, or dear the passions which must be overcome. We should earnestly and sincerely pray that the Holy Spirit would enlighten our understandings, would subdue their pride and prejudices, and would "give us a right judgment in all things."\* We should humbly and faithfully receive and cherish the holy inspirations of this divine guide, leading us by the admonitions of conscience, and by the light of reason and revelation, to the knowledge of truth and virtue. A distrust of our own powers, a conviction of our blindness and subjection to error, an earnest desire to be taught by God, are the dispositions which will lead us to receive and to value the illuminations of the Holy Spirit. His enlightening influences will be conveyed only to the mind which resolves with humility to receive them, and with zeal and attention to cherish them.

It is the office of the Holy Spirit to *sanctify* our depraved natures. Let us not resist and grieve him.

God hath chosen us unto salvation through "*sanctification of the Spirit.*" He saves us "by the washing of regeneration, and *renewing* of the Holy Ghost." By the influences of the Holy Spirit, "the conscience must be purged from dead works to serve the living God," our depraved nature must be renewed, the dominion of sin must be subdued, and the image of God in righteousness and holiness must be restored to the soul. But in the work of sanctification, the Holy Spirit deals with us as with free agents, "giving us a good will, and working with us when we have that good will,"† but not irresistibly impelling,

\* Liturgy of the Church.

† Articles of the Church.



and controlling us. We may despise his warnings. We may contemn his admonitions. The conviction of our guilt excited by his awakening power, we may overcome. We may cling to the indulgence of those unholy passions from which by his sanctifying grace he seeks to redeem us. In order to our redemption from the evils of our depraved nature, and to our restoration to holiness, to the favour of God, and immortal felicity, it is necessary that we be enlightened and sanctified by the spirit of truth and grace. But we must by earnest prayer seek his blessed influences. We must seek them in the ordinances of the Church, that mystical body which he animates. And it must be our study and unwearied endeavour to "obey his godly motions in righteousness and true holiness."\* If we refuse to implore his divine succours; if we presumptuously hope to obtain them, while we neglect the appointed means; if, by our indifference, our carelessness, our sensual indulgences, we "resist and grieve" him, he will withdraw from us his holy inspirations. We shall be given up to "blindness of mind, and hardness of heart."

It is the office of the Holy Spirit to *succour* and *console* us. Let us not *grieve* him by neglecting his succours, by refusing to rejoice in his holy comfort.

When Almighty power is ready to succour us, how absurd and criminal to depend solely on our own strength, the weakness of which we have so often experienced! When the blessed Comforter offers to us his divine consolations, how absurd and criminal to rely on the comforts of the world, which has so often deceived us! If we earnestly implore his succours, the Holy Spirit will prove to us a spirit of counsel in difficulty, of strength in temptation, of light in darkness, of courage and zeal under every trial. He will visit the humble soul that seeks his consolations, with that peace which passeth all understanding, which the world can neither give, nor take away.

Christians! how great is the honour to which ye are called,—that ye should be the subjects of the grace of God, the temple in which his spirit dwells! What purity and circumspection, what zeal and holiness become you! Shall you, by cherishing unholy passions, defile your bodies, the temples of God's Holy



Spirit? "If any man defile the temple of God, him will God destroy." In our natural state, we are blind and erring, ignorant of the will of God, averse to his authority and laws, in bondage to sin and misery. With lively gratitude we should receive and cherish the grace of the Holy Spirit, designed to redeem us from this miserable state; with humility and zeal we should submit to his holy inspirations, and follow his guidance. If we resist and grieve him, we can urge no plea to avert our condemnation. Almighty aid was offered to us; we refused it. Almighty wisdom undertook to guide us; we followed the erring lights of our own imaginations. The Spirit of holiness sought admission into our souls to renew and purify them; we chose to remain in slavery to sin, at enmity with God. We resisted his grace. We did despight unto his spirit. The sentence of condemnation will be passed upon us by the Almighty Judge. "Because I called and ye refused; I stretched out my hand and no man regarded. But ye set at nought all my counsel, and would none of my reproof—therefore shall ye eat of the fruit of your own way, and be filled with your own devices."

"Grieve not then the Holy Spirit of God." "Work out your salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."

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*For the Churchman's Magazine.*

[We call the attention of our readers to a series of letters, of which the following is the commencement, designed to detect and confute the errors of a late work on the subject of the Christian Ministry. These letters will display that simplicity and perspicuity, and that dignified moderation which distinguish their amiable and respectable writer, whom the Editor is proud to rank among his most valued friends. Though occupied with the arduous duties of an instructor of youth, and unwearyed in his ministerial labours in an extensive and populous parish, where he is successfully combating the extravagances of enthusiasm, and the disorders of schism, he does not behold with indifference the general concerns of the Church; nor is he ever backward in her defence. That he vindicates her with



*ability and moderation, our readers we are persuaded will be satisfied, when they shall have perused the letters which in the present and succeeding numbers we shall lay before them. The object of these letters, as modestly stated by the writer, is to show "that the work of Dr. MILLER can be easily confuted, even from his own materials, without any great extent of research or depth of learning."]*

### EPISCOPACY VINDICATED:

*In a series of Letters to the Rev. Dr. MILLER, by the Rev. JAMES KEMP, D. D. Rector of Great Choplank Parish, Dorchester County, Maryland.*

### LETTER I.

*Some asperities censured. Episcopalians not uncharitable. Little dependence on the argument from names. The question correctly stated. The divisions among Episcopalians not greater than among Presbyterians. Dr. Miller's four general presumptions against Episcopalians confuted.*

REV. SIR,

**Y**OUR letters upon the constitution and order of the Christian Ministry, I have read with some attention. I cannot perceive that you have brought forward any new arguments in support of Ministerial *parity*, or said any thing against Episcopacy, that has not been often said before, and as often refuted. You have, however, with much confidence assured your followers, that you have destroyed the claim of Episcopacy to a divine origin, and told them that it rests upon *ecclesiastical ambition*. Your book requires, therefore, examination.

In entering upon this examination I could perhaps have brought to view some things respecting my education, and early impressions, that would have given me as fair a claim to impartiality as yourself.\* But I shall leave the public to judge by my principles, and the spirit of my performance, without even bespeaking any partiality to my doctrines, or any indulgence to my errors. I am well aware that it is not uncommon

\* Dr. Kemp is a native of Scotland, and was educated a Presbyterian at the University of Aberdeen. *Ed.*



to affect towards those who differ from us in religious subjects, a liberality which is incompatible with correctness of information or sincerity of professions. To this kind of affectation there is some inducement in the present state of religion; but if we could once be brought down to true Christian humility; if we were duly sensible of our own fallibility, as well as that of others, it would be no cause of personal coolness or asperity to be told, that we were in error. In such a state of things, fair and mild argument would be the only weapon with which we should attack error; strict and serious inquiry would be the result of our being charged with maintaining doctrines that are unfounded.

It seems there are some Episcopalians with whom you find it not easy to live in "*harmonious and affectionate intercourse*." That any Episcopalians should disturb you or your followers by incivilities, in social intercourse, is greatly to be lamented. But if the only ground of complaint be (and you urge no other) that they believe Episcopacy to be of divine origin, and that you are in an error in not admitting the same belief, the blame would appear to be upon your side: for when their claim is stripped of all affinity to "*Popish infallibility*," and some other odious epithets, it will be found to be exactly similar to that for which you contend. Nay, Episcopalians are far from ascribing your doctrine *of parity* to so ignominious an origin as you do Episcopacy. They say, your system originated not in the *ambition* of its authors, but in their belief of an imperious necessity to adopt it, or to adhere to the Romish corruptions. You say, Episcopacy originated in "*ecclesiastical ambition*." And in addition to all this, you teach your flock to view the high-toned Episcopalians in the same light with those who "consistently believe that transubstantiation is a doctrine of scripture; that the Pope is infallible; that images are a great help to devotion; and that there is no salvation out of the pale of the church of Rome." This language, held by a Presbyterian, will not be so easily misunderstood as to be considered a proof of much respect or charity on your part. And I should have imagined that you would have adopted some other method to produce such sentiments in the minds of your flock as would restore *harmonious and affectionate intercourse* between them and other denominations of Christians.



In no point do you seem, Sir, to be more mistaken than in the principles and spirit of Episcopalians, as they respect others. While they believe that the Christian Church is and must be a visible community to the end of the world; while they believe that this community possesses a government distinct from the governments of the world, including institutions, officers, and discipline; while they believe that every member must be initiated into this community in an appointed way, and preserve the character and privileges common to it, by fixed means; while they believe that the ordinances of Christ cannot be interchanged for the plans of men, nor human institutions made the channel of divine grace; yet they would shudder to invade the prerogative of the God of the universe, and tremble at the assertion from a poor fallible creature, that God will not even dispense with his own means, if the end should be otherwise attained; or that he will measure out salvation by a human scale. Their duty, they sincerely believe, consists in impartially inquiring into the divine will, and implicitly obeying the divine laws and institutions. And as to others, they daily pray, "*that all such as have erred and are deceived, may be brought into the way of truth, and hold the faith in the unity of the Spirit and in the bond of peace.*"

As you have enumerated several names by which the ministers of Christ are designated, I think it proper to apprise you, that Episcopalians do not place much dependence upon names. Most of those that you have mentioned are generally used in a figurative sense, to mark out either the qualifications of these officers, or the nature of their charge; to show the relation in which they stand to the divine Head of the Church, and his members.

You very justly observe, "*that it is of the utmost importance to ascertain, at the commencement, the precise state of the question.*" I find little objectionable in your statement of the question, as to the Episcopalian side; but I think there is a want of precision and clearness as to your own side. I shall state the question in my own form. We agree in believing that Christ appointed the ministers of his Church; that he endued them with the right of appointing successors; that none can with propriety be recognized as his Ministers, except those who have been set apart to that office, by persons lawfully clothed with authority



to ordain; and that Christians have no right to change the divine model of the Church of Christ. Episcopalians believe that there were *three orders* or *grades* of the ministry instituted in the Church, and that these orders or grades were invested with distinct rights and functions. You contend that there was only one *order* in the ministry. We have lay-officers, wardens, and vestrymen. You also have lay-officers, ruling-elders, and deacons. As to the term Bishop, I am perfectly willing that you should remain in peaceable possession of it, lest you should class me among those Episcopalians that have but "*narrow views*, and *slender information*;" well assured that my *claims* stands on a different foundation. I contend for three distinct orders or grades; the first possessing authority to ordain Ministers, to govern the Church, and to perform, when need may be, all other ministerial offices; the second, inferior to these, with only authority to administer the sacraments and to preach; the third, a still lower order, with only a right to preach and to baptize. This beautiful and harmonious *order* I aver to be of divine appointment. You maintain that the one order in the ministry enjoys all rights and privileges in common, and discharge all duties, without subordination or distinction. This we assert to be a *human innovation*, which never obtained in the Church for at least fourteen hundred years.

Your principles must be carefully kept in view, because in the subsequent part of your work, you attempt to draw strength to your cause from the doctrines of men as much at variance with yours, if not more, than with those of Episcopalians. Nay, you are careful to avail yourself of the difference of opinion that has been observed among Episcopalians; although not one of the classes that you have mentioned, admit the doctrine of *parity*, (that there is but one order in the Christian ministry) or indeed approach near it.

Could I imagine that my cause stood in need of such expedients, I could also mention, that among the most respectable names which Presbyterianism can claim, there exists diversity of opinion on some of the main points in their ecclesiastical polity; that some deny the divine origin of Church Government altogether, as Dr. MacLaine,\* the learned translator of

\* See a note of his, vol. i. p. 98.



Mosheim, while others, with yourself, admit it; that some deride the idea of *uninterrupted succession*, as Dr. Linn, while Dr. Lathrop and Dr. Mason zealously contend for it; and that some exclude the distinction between *teaching* and *ruling* elders, as Dr. Campbell and others.

Whatever variations of opinion may have, at different times, prevailed in the Church, from my knowledge of the Clergy of the United States, and from the latest and best information from England and Scotland, there are few Ministers of any note now that do not believe, that the great outlines of the constitution of the Church, were fixed by Christ and his Apostles, and that this constitution is Episcopal. The only question on which there is any real difference of opinion is, whether there may not be so evident a *necessity*, as to authorize a *temporary* departure from the stated order of the Church. On each side of this question there are great and venerable names.

In adhering to the doctrines that naturally flow from a belief in the divine origin of Episcopacy, some are more, and some less rigid. But none, even of those that you would call the most moderate, admit, except perhaps in extraordinary cases, the validity of Presbyterian ordination, or grant, that a church constituted on that plan is a regularly established Christian Church. I cannot, therefore, discern any material difference between these descriptions; for if the ordination be not valid, surely the ministrations cannot.

Here, Sir, if I mistake not, you shift your ground, and direct your reasoning, not against Episcopacy itself, but against a certain description of Episcopalians, who make "*exorbitant claims*." We should, consequently, be led to suppose, that you had declined an attack on *moderate* Episcopacy. But it would rather seem, that your object is to place it on disadvantageous ground, in order to ensure success in your attack. Be this as it may, I am willing to acknowledge our claims in this form: that a ministry is *essential* to the existence of the Church; that the divine model of the ministry is Episcopal; and, as a general principle, that a valid ministry is necessary to valid ordinances.

So exorbitant, it seems, are these claims, that you think there is a *strong* general presumption against them, for four reasons. The three first grounds of this presumption we abso-



lutely deny to have any connection with our principles; and the fourth we deem entirely unscriptural.

The first with which you charge us, is "*placing a point of external order on a par with the essence of religion.*" What is meant by putting things essentially different upon a *par*, it is not easy to tell. Whether our Lord put *baptism* upon a *par* with *preaching*, I am unable to decide. Thus much I am assured of, that he commanded them both. Here again you flee from your own position, and confound the essence of religion "*with things essential to the existence of the Church.*" These we consider very different. The ministry, the sacraments, and the ordinances, all essentials of the Church, we view in the light of *means* to promote faith and holiness, the *essentials* of religion, among her members. But we believe, and it is our delight to believe, that the *means* are appointed as well as the *end*. Nor do we conceive ourselves at liberty to disregard *divine*, and use human institutions.

Your second ground of presumption, that our doctrine "*presents the rite of ordination as of superior importance to the whole system of divine truth and ordinances,*" is equally inadmissible. Our doctrine implies nothing like a comparison between any rite and divine truth. If there be any thing to which comparison can be applied, it is to *ordination*, and *preaching* divine truth. Now, we hold, that no one is authorized to preach without ordination. And upon the due discharge of the former function, must depend, in some degree, the effect in discharging the latter. Besides, we do contend, that in the Christian Church, as well as in human communities, the source of authority is more respectable than the officers appointed to carry that authority into effect. Was not Christ more respectable than the twelve? Is not a prince more respectable than his ministers? However, *unsound* in mind then, you may think me, I cannot help believing that you have entirely mistaken the point in question.

Your third ground of presumption is, in substance, that if our doctrine be correct, "*the Christian character, and all the marks by which we are to judge of it, will be placed on new ground.*" Here you have sadly misapprehended the doctrine of Episcopalians! We insist, that to be real Christians, men must be renewed in the spirit of their minds; their faith must



*overcome the world; and their lives must exhibit the fruits of the Spirit.* But all this we look upon as a proof of the efficacy of the means of grace, and no reason at all why we should dispense with them. Do you admit that a “*holy temper and life*”\* are the *only* marks by which the members of Christ’s Church are to be known? If you do, you will never be able to tell who are members. We assert that he has a visible Church, and that the members of that Church are to be distinguished by known and certain marks. Did the Apostles judge in your way? No; they baptized all who were converted. We leave the secrets of the heart to him that made it; but we do, although with all the humility of fallible men, declare our belief to be, *that they who are in communion with the Episcopal Church, are members of the visible kingdom of Christ.* Yet these we daily tell, *that without holiness they will never see the Lord.* Far from suspecting you of wilful misrepresentation; I must, however, believe that you are not sufficiently acquainted with the distinctions which Episcopalians make, otherwise you would never have charged them with such erroneous consequences as resulting from these principles. I know no Episcopalians, and I am sure I never heard of any before, who make no distinction between *professing Episcopalians* and *real Christians*,† if by real Christians you mean *pious* members of the Church of Christ.

With your *fourth* ground of presumption we have nothing to do. We have never excommunicated any part of the Protestant world. Does it follow, that because we cannot give up all our ordinances, we have excommunicated the Quakers? Must we accommodate our principles to those of other men, for fear we should be considered as believing them to be in error? Do you admit numbers to be the test of truth, or even a presumption in its favour? We teach our members to look at themselves, and strive to enter in at the strait gate, for “wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.”

It seems then, your *strong General presumption* stands upon

\* Page 16.

† Page 17.



ground that will not bear examination. Nor can it be deemed fair to offer presumptions at all in investigations about divine truths, or matters of fact. It has too, the appearance of bespeaking a kind reception to weak proofs. You admit, that "*whatever is plainly revealed in scripture, we are to receive without any regard to consequences.*"\* Will you not allow us to believe then, that our doctrine is plainly revealed? If you do not, who will be guilty of a breach of charity?

I might offer a ground of presumption in favour of Episcopacy, which seems much nearer allied to the subject, than any of yours—that there never was a government, human or divine, in which there were not subordination, difference of rank, and authority among the officers. This, then, being the case, surely we should expect to find, previously to all inquiry, some such government established in the Christian Church. But for my own part, I consider it extremely dangerous, to conduct our inquiries into divine truth, or matters of fact, in this manner. The question is not, what form of government *must* have been fixed, but what form *was* fixed? To this inquiry, we ought to advance without prepossessions in favour of any plans.

I cannot close this letter without expressing my astonishment, that such dreadful consequences should have been imagined to belong to the principles of men, who claim only sincerity in the belief that they are right; who allow that claim, in its full extent to others; who never ask to be considered *infallible*, nor deem themselves, on any account, at liberty to violate the great law of Christian charity.



*For the Churchman's Magazine.*

*[The following essay the Editor had the gratification of perusing in manuscript; and it appeared so well calculated to correct some common abuses and errors in the performance of that important part of public worship, sacred music, that he feels happy in having prevailed on the writer to permit its publication. The Editor regrets that he is not permitted to add the weight of the writer's name to the just reasoning which the essay contains.]*

# THOUGHTS ON THE SINGING OF PSALMS AND ANTHEMS IN CHURCHES.

THE author of the following remarks thinks proper to begin them with the demand of there being conceded to him, that the exciting and the increasing of devout affections, is the only reason which can be given, for the enlivening of the devotions of the Church with the charms of Poetry, and with those of Music.

Let the reader pause at this place, and frame in his own mind, either a denial or an acknowledgment of what has just now been affirmed to be the reason—the only reason of singing in religious assemblies. If he deny this, he had best lay down this essay, it being not designed for him. If he acknowledge the principle, there is asked of him no more than to admit whatever shall be fairly inferred from it.

Perhaps, however, the assuming of such premises may seem uncharitable; and it may be supposed impossible, that any should plead for another object than that stated. But it is not impossible, and the caution cannot be uncharitable; because there is occasionally heard the plea of mere gratification or amusement, and that by persons who would reject the imputation of designed indecorum; and who would contend for the matter, as an expedient to bring people together for their edification. Oh deplorable insensibility to the sanctity of the place! as if the mixing of edification with amusement were either consistent with the professed design, under which it was set apart, or likely to be subservient to the duties to which it is appropri-



ated ! If amusement, however innocent, were admissible, there might be mentioned many kinds of such amusement, which would tend more powerfully to the effect. They would also be less exceptionable than the singing of mock praises ; for such are words of praise not intended to occupy the mind ; and especially when accompanied by notes, calculated to efface any serious impression, which may have been produced by a better exercise. We read in scripture, that St. Paul, after having given instructions relative to the due performance of divine service, represents, as a probable consequence of practising what he had prescribed, that an unbeliever, on being present, would fall down and worship. Will the advocate for amusement anticipate such an effect, or think it at all probable ? Or rather, is it not much more probable, and has it not happened, that while the unbeliever has been varying the motions of his limbs and of his fingers to the airs of the merry music, serious Christians have gone off from it with sorrow and disgust ? It is not uncommon to meet with persons who have abandoned our communion, on the avowed principle, that they observed in it too little of seriousness and too much of levity. It is easy to answer such a mistaken reason of separation, so long as our service is what it ought to be. But the same is not easy when levity is encouraged, and seriousness made to give way to amusement, in the very ordering of the service.

Let it not be objected, that the allowed end of sacred music is accomplished through the medium of the pleasing emotions which it excites. This must be acknowledged ; but a distinction is to be taken between the making of devotion pleasing by the aid of music, and the applying of music to convey a pleasure not intended to be instrumental to devotion. It is this which is here reprobated as unseasonable, and indeed profane. There was a necessity to combat this error ; not only because it has been explicitly avowed, but because its influence has been perceivable in most of the abuses to be deplored : And it may be proper now to apply to these the principle which I set out with ; dividing the subject into two branches, that of ANTHEMS, and that of PSALMS.

By ANTHEMS, I mean passages of Holy Scripture, selected with a view to their being sung in an higher species of music than that of common psalmody ; this being the meaning of the



word as handed down to us by the Church of England. If we extend it to other compositions, and admit them, it is in violation of the Rubrics of our Church; and as the practice is irregular, so the bad consequences of it are obvious. If any one Minister have a right to introduce into his Church, a poetical composition worthy of the occasion, yet not sanctioned by the Episcopal Church, every Minister of a parish may do the same; and being equally left to his discretion, he may require his congregation to sing out of some insipid hymn book. In such a case, it would be inconsistent to censure him, unless indeed on account of some false doctrine introduced. But he may avoid this, and yet burthen the people with effusions which are little of a piece with the rational worship of our Church.

Next it should be observed of anthems, that they and the music to accompany them should be selected by skilful persons, and not left to the discretion of the performers. In the fine arts of Poetry, Painting, and Music, we meet with innamoratos, who become extravagantly fond each of his favourite art, without discovering any tolerable measure of taste or genius in that with which he is so much delighted. But to be at considerable pains to accomplish an extraordinary musical exhibition in our churches, and then to hear of persons of known taste, that they turn from it in disgust, is humiliating in the extreme. This, however, has sometimes happened in relation both to the words and music. In regard to the former, there have been known sentences strung together, not only without any connection of sense, but in contrariety to both sense and grammar.

Another maxim should be the requiring of the singers to be masters of their respective parts before they perform in the presence of the congregation; some acknowledged judge pledging his opinion that they are qualified. The proposal of making the Church a singing school, during the time appropriated for worship, is too shameful to be ever brought forward in form; and yet the principle has been practised on very often, to the great dissatisfaction of congregations; and, it is to be hoped, with great self-reproach in the minds of Ministers for not having interfered with more authority in the way of prevention. Under this head it may be proper to insert the requiring of every performer to keep himself within proper bounds,



as to the elevation of his voice. Every one knows that the designed effect of the music can be produced no otherwise than by a judicious combination. But some vain young man—for what but vanity can be the cause—imagines that his voice is entitled to be heard above the voices of his companions. To any ear even tolerably correct, this would spoil the finest music ever heard. What then is to be the consequence? Shall such a coxcomb be endured, or shall he be affronted? If the former, how inconsistent is it to demand credit for a performance, as an improvement of the service, although evidently a debase-ment of it! The latter part of the alternative is indeed disagreeable; but as experience shows that this is inseparably attached to the projected improvement, the latter should not be attempted without there being some persons who will undertake to prevent or to remedy the abuse.

Next to proper singing, there may be mentioned proper behaviour, in decorum suited to the place and the occasion. Among the young men admitted to our orchestras, there have been many instances of gross levity. Of this scandalous abuse there have been many mourning witnesses. We may be assured, that the endurance of it has a tendency to injure our Church, in a degree for which no singing can be a recompense. To accomplish a suitable carriage in the Church, among all the members of it in their respective pews, must be a difficult task, however worthy of being attempted. Although indecorum should be suppressed, it must rise to a certain height before interference can be justifiable. And even if palpable indecorum should be overlooked, the disgusted observer, if reasonable, will make allowance for a natural backwardness to the disagreeable office of rebuke in public, and will not take for granted, that either the Clergy or the lay gentlemen in authority are indifferent to the prostitution of the place, and the insult offered to the service. But for the winking at indecorum in a part of the Church under their immediate inspection, and entirely at their command, no such allowance is due; neither is there a probability of its being made. On the contrary, it is most likely that a disparaging opinion is formed of the religious characters of those who are indifferent, or supposed to be indifferent to so great an evil.

When it has happened, and, it is confessed with pleasure, to



have happened, though seldom, that the anthem, that the music, and that the performance has been what good sense, what good taste, and what good manners dictate, the exhibition must have afforded an high gratification to very many; and it is difficult to perceive on what ground any person can have reasonably taken offence, unless on that of the words being unknown to the congregation. This might be prevented, by authorizing select anthems to be printed, and sold at the price of a few cents per copy. A sheet of paper would hold as many as any Church can have occasion for. Still, however, let it be remembered, that the selection should be confined to passages of scripture; for any thing further would be contrary to the Rubrics.

Before the leaving of the present branch of the subject, it may be proper to mention, that the abuses stated under it are all of such a nature as more than disappoint any benefit or religious gratification to be expected; and that, accordingly, no excuses, grounded on the difficulty of guarding against the abuses, are to be admitted. Such excuses prove, if any thing, much more than is attended by them, even that the exercise in question should not be attempted.

The other branch of the subject is common PSALMODY.

There has been sometimes, although seldom, the opinion expressed, that all promiscuous singing had better be suppressed, on account of the discordance of the voices. From this opinion the author of the present essay dissents; and he will therefore express the sentiments which occur to him concerning the advantages and incident disadvantages.

In regard to the former, it will not be denied that the taking of the praises of God on the tongue has a tendency to interest the heart: and surely this is a sufficient reason for condescending to that simpler and easier music, which can be joined in by the generality of the people. And then, the effect which would be produced on almost any mind from the united voices of a collective body, not accompanied by manifest absurdity, although in musical strains not accommodated to a fastidious ear, must be confessed a most important use. It must be evident, that such an effect will be attendant on singing of this sort, so long as the law of sympathy shall be an operating principle of our constitution. Besides, promiscuous singing existed for



some ages in the Christian Church before the introduction of the other. And this is not a little in its favour : so that we should beware how we sacrifice a practice of the times when piety the most abounded, for the exclusive cultivation of another practice, which was not known until piety had undergone a visible decline.

As to the disadvantages of this general singing, there may be objected, that it does not advance that higher species of music which delights the practised ear. To this it is a sufficient answer, that divine worship is not instituted exclusively for those who are proficient in that art. But there is another disadvantage, which, it must be confessed, cannot so easily be removed, and perhaps must be submitted to, in a degree. It is that of the too loud singing of a few individuals, with discordant voices ; the effect sometimes of vanity and sometimes of zeal. In relation to this it must be perceived, that where there is a general joining, the vehement or the ill-timed notes of an individual do not so easily become troublesome. But if an obstinate person should persevere in his disturbance of the congregation, he should be tenderly dealt with, but at all events made to submit. There is no danger of the diminution of a congregation from such a measure as this, properly conducted. On the contrary, there is much more danger of it from that mistaken delicacy, which would court or conciliate a member, by submitting to his humours, however unreasonable and inconvenient, which makes a membership contemptible by representing it as a favour done by the party. If we drive people from Church, by allowed indecorum in the performance, it is what we have to answer for at the bar of God. But if a man quit it, because we will not allow him to be a disturber, although we should admit him to be under a pious impulse, he is rendered, by such a trait of character, an unfit member of any social body, with whose comely order his prejudices may interfere.

Even if, contrary to the opinion here expressed, it be desirable that general singing should give way to the more cultivated ; yet it may be taken for granted, that such a change may be despaired of, on account of the general dissatisfaction it would occasion : and this is so notorious, that no proposal of it has been made, although there is nothing in our Canons



or in our Rubrics, to interdict it. But if this part of our service is to be continued, the more we can improve it, the better. It must also be proper to induce the people to join in it, by any expedients which may make it the easier to them; and especially by an authoritative prevention of any indirect expedients to prevent them. For if the singing in question is to obtain, notwithstanding the objections on the score of taste, it ought surely to be cultivated, in defiance of the self-admiration of conceited individuals. Now, what is to be complained of under this head, is a systematic design in some places to the opposite end of difficulty and discouragement. What else can be the motive of constantly wishing to change the tunes, as soon as they have become familiarized to the people? Not only so, ingenuity is put to work for the accomplishment of this mischievous end. There is sometimes taken a good old tune, which has stood the test of critical skill for many ages: a slight alteration is made, always for the worse, and a new name is given to this tune; and the consequence is, as was, no doubt, anticipated, that the accustomed singer in his pew, recognizing the resemblance of his old friend, but not finding him the same, and being distracted between past custom and imaginary improvement, is hushed to silence.

The expedient to be here proposed for the counteracting of these abuses, is to mark in the margin of a Prayer Book the tune which shall be thought the best suited to each psalm. Then, when any psalm is directed by the Minister, it will be known what tune is to accompany it. And this union between psalm and tune is here proposed to be inseparable; because it harmonizes with the principle set out with: for so much are we under the government of the law of association, that where there has been often an union of words, of notes, and of feeling, the first two will scarce ever be heard, without the excitement of the last. This is a fact well known to those who influence the feelings of the people to political purposes, by the means of ballads. The matter is equally true of the connection between psalmody and the devotion which it ought to be our object to excite by it; and this affords an unanswerable argument against the submitting of sacred music to the direction of those who have no desire of making it the handmaid of devotion.



Not only should the tunes be established, but they should be few, for the purpose of rendering them familiar and easy to the people. The criterion for the number should be this: Estimate the number of portions which may be supposed sung on Sundays, and on the principal festivals throughout the year. Take such a divisor as that the quotient shall be a number confessedly not too often to hear a good tune in the course of a year: the divisor is the number of tunes required. According to this standard, it would seem that no Church can want more than from a dozen to twenty tunes. But it may be said, Is all improvement in this line to be shut out? I answer, that this is not the meaning; but it is that the introduction of a new tune should be very rare; and then, because it is better than some old one, which should give way to it.\*

There are here conceived of but two sources of objection to the scheme. One is, the very improper motive of putting a stop, as much as may be, to the singing of the people. The other is, the variety in which persons delight to indulge themselves in the exercise of a natural talent, from which they derive pleasure, and perhaps edification. But such persons ought to make a distinction between private gratification and public utility. If the latter is the most likely to be accomplished; that is, if the people are the most likely to be induced to sing by a very limited though sufficient variety, this object ought to govern in the Church, and a more extended variety should be reserved for private houses and for select companies. They who have studied psalmody, and are much in the practice of it in private, in consequence of a peculiar aptitude for the employment, do not always consider that this cannot be expected of the members of a congregation generally, who may yet join in what has been made easy to them by habit, while they will think themselves excused, from the exercise if it be made difficult to them. The supposition is still gone on, that it is desirable to allow their aid; for, if so, the suitable means of it should be adopted.

\* The author is strengthened in his opinion by inspection of a small book in his possession, containing selections of psalms and tunes purporting to be those sung in the parish church of St. James, Westminster. In that church there is morning and evening service daily throughout the year, and yet the number of tunes is twenty.



If what has been already recommended should be steadily pursued, another evil, of which there has been complaint, would cease of course. There is here alluded to an unsuitable junction of psalm and tune. It is evident, that a tune proper for strains of praise may ill suit those which are either plaintive or merely instructive. And what is proper for either of these may be improper for the other. This is an additional argument for not leaving musical arrangement to the discretion of every performer. But, as was said, in case of arrangement on the other points, there would be no need of any here.

Something must be said concerning interludes and voluntaries. Certainly nothing contrary either to good taste or to decency should be tolerated, for the gratification of private whim, much less in violation of all regard to religion and to decorum. If the contrary to this were understood, when people are put to the expense of furnishing a church with an organ, it is probable that there would be found few willing to contribute. Indeed, it seems impossible to account for the prejudices which some entertain against organs, otherwise than from an association formed in their minds of the instruments, with the recollection of the nuisances which they are made to serious people, by being played on improperly. In regard to interludes, a number, adjusted to the different styles of music, should be selected by some proficient. There should be noted, for the government of the performer, the different psalms to which they are respectively intended to be attached; and there should be required of him strict regard to the limits thus marked out. The late Mr. F. Hopkinson, a gentleman of known taste, in an essay published in his works, has supposed, that what is here treated of is left to the discretion of the performer; and he has stated, with great judgment, the rules which will govern such a person, if a master in the line of his profession. But suppose that no such consummate master can be obtained; or that, if obtained, he is a master in another sense than the one here intended; that is, he is an instructor, and wishes to increase the number of his pupils, by exhibiting the varieties of his talent and the force of his execution. Is it not evident, that while he is at the organ, his object, and that of those who seated him there, are not only different, but in opposition? If he sacrifice theirs to his, would such a liberty be permitted in any other



line? And when permitted in this, are there not strong appearances of its being the result of a want of sufficient interest felt by those who should control him?

As to voluntaries, the licentiousness of them is conspicuous in some places in those light airs which are calculated to send people dancing out of church. To the mind of him who now writes, it seems impossible that any man who, during the service, had been engaged in the duties of it, should, as soon as it is over, indulge himself in this light fancy. There is a well known remark of Mr. Addison, in which he compares a light voluntary after the service and the sermon, to a farce acted after a tragedy. In the latter case there being the professed design, and, in the former, strong appearances of the design of effacing any impression which may have been made by what went before. Independently on the high authority of Mr. Addison for taste and judgment, it may be affirmed, that the man who, having heard his remark, can conduct himself without any regard to the proper effect of it, has an important change of mind to undergo, before he can be fit to be entrusted with the government of any department in which the dignity and decorum of religious worship are concerned.

On this part of the subject there ought not to be omitted a few words on the preposterous practice of playing between the lines of a verse. From the essay of Mr. Hopkinson already alluded to, it appears, that he could not endure this palpable contradiction of common sense. And if a performer should be so dull as not to comprehend, or have so little judgment as not to perceive the force of the reasons there opposed to it, he should be required to submit to the better information of those whose reputation in the musical line is established, and their taste undoubted.

If any should imagine that there is an hardship in subjecting a performer to the rules here advocated, let them give a reason, why there should be indulged to the station in question greater license than to the divinely instituted station of a Clergyman? Shall the latter be confined to prescribed prayers, and shall the former have the privilege of obtruding what has the effect of counteracting every use for which prayer was instituted? But perhaps it may be thought that we cannot retain or procure performers on the terms proposed. The writer of this



has no such fear; but if it be entertained by others, he makes up his mind to the doing without them. But he is convinced that the danger is ideal.

On taking a retrospect of what has been written, in reference to both the branches of the subject, there seems ground to recommend earnestly, that in all the appointments to offices attached to the musical department, and in all framing of choirs to aid it, regard should be had to the religious and the moral characters of those who offer. Due attention to this would of itself prevent many of the abuses complained of. Immorality in either of these descriptions of persons, has the effect of lessening the respectability of the Church in the estimation of the observers. And as to religion, although it is far from the wish of him who writes, to force questions on any in regard to the emotions of their hearts, yet he never could perceive with what consistency any who have not the appearance of a profession of it, can be permitted to meddle in our concerns. It is true, that a man neither moral nor religious, but entertaining due respect for the feelings of the congregation, would avoid insulting those feelings, by indulging himself in any indecorum in their presence. But it would be rather ludicrous to make an ecclesiastical provision, having for its object those sensibilities, the want of which is a drawback from the character of the gentleman. And, therefore, the proper rule is the requiring of a religious profession, with a suitable practice.

If there should seem excess in the measure of the censures of some of the abuses stated, it should be recollected that they are the result of the point of view in which the matter is contemplated: And this is, that as our blessed Saviour, when he purged the temple of the money-changers, gave as the reason of his conduct—"Make not my Father's house an house of merchandise;" so, there is at least as much reason to say—make it not a place of amusement; or of any thing which has a tendency to drive from the mind all devotion and all seriousness. In regard to the most material of the abuses complained of, the writer has been in the habit of considering the perpetrators of them as not having the fear of God before their eyes. Are there not then accessible to such persons convivial parties? are there not concerts? are there not theatres, in which they may gratify their taste for musical amusement,



without intruding on our devotions, to the disturbance of those who join in them? Let such questions occur to them or not, our conduct should hold out the language to them, in reference to the service of our Church—"You have no part or lot in this matter."

There is not known to many, to what lengths liberties with us would be carried if permitted. One man publishes a book of music, and desires of a Minister, that his tunes may be forthwith introduced, for the readier sale of his edition. Another entertains a kindness for a certain composer; and in order that the fruits of his labour may be the better known through the medium of the service of a Church, an appeal is made to the supposed good nature of its Rector. And a third knows of some female, who teaches the elegant accomplishments of music; and he thinks it will give her an eclat, if she can be exhibited in an orchestra. Oh! how easy is it to bestow favours of this sort, under the cover of the principle, that mere amusement is to be an object of musical performance in our Churches! But the principle is here rejected, and the opinion is avowed, that one necessary expedient for the disengaging of ourselves from the inconveniences to which it has subjected us, is, not to suffer the interference of those who hold it, in any measures adopted for the improvement of our music.

A distinction should be observed between this and the making use of professional talent in a safe way; and the distinction may be illustrated thus: If our Church at large were editing a book of Common Prayer, and if the Printer who could fabricate the most complete edition of it, were a man who felt no interest in its contents, we should approve of the employing of him, although we should never have thought of consulting him in the framing of the book. On the same principle, if a musical professor, indifferent to religion, have composed what we judge suitable to our worship, let us avail ourselves of his abilities; but let us not submit to him the question, what species of music is to our purpose.

This brings to mind another matter worthy of being noticed. It is well known that some members of congregations have been occasionally offended, by seeing persons exhibited in their orchestras, as singers, who never appear in any Church at any



other time; and whose occupation, to say the least, is unfavourable to piety and morals. The offence has been considered by some others as the effect of weakness. In regard to persons so opposed in sentiment, it might, perhaps, be made a problem, whether the difference be the result of greater weakness on one side, or of less seriousness on the other. But supposing the matter decided clearly against the former, still it might be hoped that the strong would bear with the weak, in consideration of the principle before referred to in this essay, that of the law of association, the force of which is so much recognized by philosophical observers of human nature. We appeal to this law, in support of many of the institutions of our Church. In regard to kneeling in prayer, there are those who think it worth their while to assure us gravely, that the divine Being looks to the disposition of the heart. So, when we consecrate Churches, and set them apart from secular occasions, arguments are ostentatiously brought to demonstrate that there can be no sanctity in bricks and timbers. We cannot defend ourselves concerning such matters, but by reasons resolvable into the said law of association. Apply all this to the subject in hand, and it will at least go to the extent of interdicting what has been stated as an occasion of offence.

But it is time to hasten to a conclusion; and there shall only be solicited, in regard to all which has been written, that the propriety of it may be judged of by the reasonable maxim in an apocryphal book of scripture—"Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss."

*Philadelphia, 1808.*

SILAS.

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*For the Churchman's Magazine.*

*Homage, trust and obedience to be rendered to Christ.*

**A**S the Son of God, partaking with the Father of the glory and perfection of the Godhead, Jesus Christ possesses all power in heaven and in earth. Assuming in the person of man the office of Mediator between guilty man and an offended God, he was constituted by his Almighty Father "head over all things



to the Church; he was established in a "kingdom that shall have no end;" "the government was laid upon his shoulder;" unto him was given "the key of the house of David, so that he shall open and none shall shut, and he shall shut and none shall open;" and on him was conferred "a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The divinity and incarnation of Jesus Christ, the Trinity of persons in the Godhead, are confessedly incomprehensible doctrines. But is there not mystery in every thing? in the constitution of the human mind, in the works of nature, in the order of Providence? And is it not then unreasonable to suppose that the spiritual Being who pervades infinite space, and inhabiteth eternity, should be comprehended by the most perfect created intelligence? When man is able by searching to find out God, to scan that knowledge which is as "high as heaven," and "deeper than hell," then may he presume to reject the doctrine of the Trinity, because it is incomprehensible. Instead, therefore, of seeking to penetrate into the mystical nature of the Godhead, reason dictates that we should adore and serve him as he has revealed himself unto us in his holy word, Father, Son, and Holy Ghost, our Creator, Redeemer, and Sanctifier, God blessed for ever.

That *homage*, *trust*, and *obedience* are to be rendered to Jesus Christ is a truth which results from the *divinity* of his nature, and from his *office* as the one Mediator between God and man. Homage, trust, and obedience, are his eternal due. In rendering them unto him, we become interested in his merits, partakers of his grace, and heirs of his immortal glories. In withholding these acts of homage and submission, we incur the guilt, and render ourselves liable to the condemnation of those "who trample under foot the Son of God, and count the blood of the covenant an unholy thing."

*Homage* is to be rendered to Jesus Christ.

He is "the Alpha and Omega, the beginning and the ending, which was, and which is, and which is to come, the Almighty." He is that "word who was in the beginning, who was with God, who was God." Thus possessed of the divine nature and

attributes, the only begotten of the Father, he is constituted in his human nature the only Mediator between God and man; he is set upon the holy hill of Zion, exalted to be a Prince and a Saviour, to give repentance to Israel and remission of sins. The glorious conquests by which he wrought our redemption, the resplendent mercy and grace which beam from that throne on which he now sits the Almighty Redeemer and King of his Church and people, should call forth our devout and holy homage. Blessed Saviour! where is the heart in which thy dominion is thus established! Ah! how few devote themselves to him who bought them with his blood! How seldom does his power and grace, so illustriously displayed in the redemption of miserable mortals, engage the homage of their affections! How feeble, how inconstant the praise which the guilty sons of men, for whose ransom he left his Father's courts, render to that divine Saviour, whose glory, filling the heaven of heavens to which he has ascended, wakes the unceasing songs of cherubim and seraphim! Alas! perverse and ungrateful man bestows on vain cares, on trifling pursuits, on sensual enjoyments, the full vigour of his affections; and he who is the image of the glorious God receives no reverence; he, whom the Father hath blessed, speaks in vain the words of truth and the invitations of mercy; he, who dispenses the treasures of grace, and the imperishable riches of eternity, is still, as when he sojourned upon earth, despised and rejected of men. But "yet a little while, and he that shall come will come, and will not tarry"—come in the lustre of love, to crown his faithful followers with joys that never fail, and to exalt them from the perils of their warfare to a kingdom that never shall be moved: and he shall come—in the terrors of an angry Judge, to repay vengeance to his adversaries, recompense to his enemies. Who then shall abide the fierceness of his anger! who may stand when he appeareth! Ye scoffers, ye contemners of the Saviour, think of this! reason, conscience, the word of God, all assure you that a day of reckoning will come—a day when the mercy of the Lamb of God shall be changed into the fury of the lion of the tribe of Judah.

The infinite mercy and grace of Jesus should excite our liveliest confidence.

"Exalted to the right hand of the Majesty on high, he ever



liveth to make intercession for us." He is the "advocate with the Father," whose death was the all-sufficient sacrifice for sin, and whose righteousness is the only plea which guilty man can urge for acceptance at the throne of God. In him, therefore, we should confide as the Author of everlasting salvation—the atoning victim, whose blood cleanseth from sin—the suffering but conquering Saviour, by whose stripes we are healed, and by whose grace immortal victory is assured to us. To his mercy-seat the sighs and supplications of the contrite heart should be directed; to this compassionate Restorer of our spiritual maladies we should apply for that balm which soothes the wounded spirit; and to this glorious King, who went forth conquering and to conquer, should the unhappy captive of sin and Satan direct the prayer for deliverance. Full of grace and truth, he holds in his hand the volume of the book which contains the decrees and counsels of the eternal Godhead, and proclaims to man the messages of salvation. Crowned for the suffering of death with glory and honour, as the gracious High Priest of our profession, he has entered within the vail, into the true holy of holies, and there presenting the merits of his cross and passion, he satisfies the claims of the insulted majesty of God, and stays the execution of the sentence of justice. Vested with all power in heaven and in earth, he wields the sceptre of Omnipotence, and goes forth to conquer till he shall put all enemies under his feet, and exalt his redeemed people to the felicities of an immortal kingdom. Glorious Redeemer! plenteous in mercy! mighty to save! when prostrate at the throne of our offended God, we implore forgiveness, we will make mention of thy righteousness, and of thine only. When going forth to the warfare with our spiritual enemies, gird thou us to the battle, and we shall be conquerors. Be thou with us to animate, to strengthen, to console us, and the world and its pleasures we shall overcome; Satan and his temptations we shall beat down under our feet; and finally, conquering even death, ascend to the paradise, where thy presence diffuses bliss, with the palm of victory, and the song of triumph—O death, where is thy sting! O grave, where is thy victory!

To Jesus Christ, the eternal Son of the Father, the only Mediator between God and man, we are bound to render our *zealous obedience*.

Redeemed by his blood, ransomed from captivity by his almighty grace, consecrated to the Saviour by such sacred and endearing ties, what ardent love and service are due from us to the Author and Finisher of our salvation? The Saviour, in whom dwells the fulness of the Godhead, condescends to reveal to us the will of his heavenly Father; he offers us graces and virtues that will transform us into the holy image of God; he unfolds our immortal privileges and hopes as the children of God and heirs of heaven. Shall we renounce his grace? Shall we refuse to listen to his instructions? Shall we condemn the immortal blessings which he offers us? Shall the illusions of an unhallowed imagination possess attractions which we deny to the glories of the "word made flesh?" Shall sinful pleasures which allure, and then fatally disappoint us, which seduce and then pierce us with many sorrows, control our desires, enchain our affections to the world, and prevent us from contemplating by faith the glories of that inheritance which Christ hath prepared for us? Ah! what awaits such folly, guilt and presumption, but shame, remorse, and everlasting death!

Do we then value that atoning blood which the Saviour shed, which only can wash away the stains of guilt? Do we dread that power with which he is armed to take vengeance on his adversaries? Do our souls ever glow with desire for those immortal glories with which he designs to crown his faithful followers? Let us beseech him to make us submissive to his grace, to lead us to devote ourselves to his service, and to subdue those sinful passions that dishonour and insult him—let us beseech him to establish in our hearts his kingdom of righteousness, peace and joy.

Permanent and satisfying bliss we cannot expect to enjoy, until we have secured our title to that everlasting salvation which Christ hath purchased for us. The means of our deliverance from guilt, from sin and misery, and of our attaining immortality and bliss, are to be found only in the atonement which Christ has made, in the grace which he dispenses, and in the truths and promises of his blessed gospel. Infinite in mercy and almighty in power, he is ever ready to succour and to save those who humbly adore his grace, submit to his laws, and place their only hopes of salvation on his almighty arm. Seated on the throne of mercy, he proclaims his ability and willingness



to save. Come unto me, ye who are burdened with sin, ye who mourn the vanity of the world, ye who earnestly desire to possess a satisfying good. Render homage to me, your divine and Almighty Redeemer; trust in my mercy and power; consecrate yourselves to my service. I will give you rest. In me you shall find an unfailing refuge from all the sins and sorrows of the world. My mercy shall allay the pangs of guilt. My grace shall redeem you from the dominion of sin, and adorn your souls with celestial virtues. Through your pilgrimage in the world I will shed on you the consolations of my love, and finally exalt you to that heavenly kingdom, where you shall taste the fulness of joy. Blessed Jesus! let us then go to thee; thou hast the words of eternal life.

All power is given unto Jesus in heaven and in earth. This power he now exercises as our gracious Intercessor and Saviour, extending to us the messages of peace, and beseeching us to be reconciled to God. While he is now encircled with the radiance of love, let us not forget that day when, as the Judge of the world, he will appear in majesty and glory. All nations shall be gathered before him. Darting a penetrating glance through the unnumbered host, he will discern his faithful servants, and call them to the participation of the glories of his throne. Just Judge of the universe! how terrible that wrath which will sink into perdition those who have contemned thy grace! "Kiss then the Son, lest he be angry, and so ye perish from the right way—if his wrath be kindled yea but a little, blessed are all they that put their trust in him."

[The subsequent sketch of the *History of the Protestant Episcopal Church* was prepared for the American edition of Rees' *Cyclopedia*, publishing in Philadelphia, in which work it will appear. It is ascribed to the pen of the Right Reverend Prelate who has uniformly taken so distinguished a part in the affairs of the American Church. Presuming it will be generally acceptable to our readers, we give it a place in our miscellany.]

*History of the Protestant Episcopal Church in the United States of America.*

THE *Protestant Episcopal Church* in the United States of America, is the name assumed by that body of professing Christians who were known, before the American revolution, by the name of "The Church of England in America;" being generally descended from those of the original emigrants, who were of the church of the parent state.

Of the beginning and of the principal measures of the Protestant Episcopal Church in the United States of America, it is proposed to present a narrative.

Although it happened, as might be expected, that a proportion of the settlers of English America were of the profession established in England; yet the number was not so considerable as might be supposed from the existing relation; owing probably to the circumstance, that several of the colonies arose in a great measure from dissatisfaction with the establishment at home, and partly to an influx of subsequent settlers, not only from other countries subject to the same crown, but also from countries on the continent of Europe, principally some of the states of Germany. In the northern and eastern states, the comparatively small number of the Church of England may be seen in the fact, that when the revolutionary war began, there were not more than about eighty parochial Clergymen of that Church to the northward and to the eastward of Maryland; and that those Clergymen derived the greater part of their subsistence from the society instituted in England, for the propagation of the Gospel in foreign Parts; with the exception of those resident in the towns of Boston and Newport, and the cities of New-York and Philadelphia; there being no



Episcopal congregations out of those towns and cities, held to be of ability to support Clergymen of themselves. In Maryland and in Virginia, the Episcopal Church was much more numerous, and had legal establishments for its support. It was especially numerous in those parts of the said provinces, which were settled when the establishments took place; for in the more recently settled counties, the mass of the people were of other communions, scarcely known among them in the early period of their histories.\* In the more southern colonies, the Episcopalians were fewer in proportion than in the two last mentioned, but more than in the northern.

It may be supposed, that, however comparatively few the original emigrants of the Church of England in the northern and the middle colonies; yet they must have derived aid from the Executive of the parent state, through the medium of its representatives, the Governors. This was, indeed, the case in a degree; but the aid was inconsiderable and confined to two or three of the earliest seats of population. Besides, it may well be doubted, whether, under the continually existing jealousy in the colonies of the parent power, there did not result some disadvantage to a denomination comparatively small, from a community of profession: for this circumstance may have had a tendency to render the denomination unpopular among a great proportion of their fellow-citizens; especially under the apprehension, that it might, at some future day, be an engine aiding in the introduction of a new system of colonial government.

But even if the Episcopal Church found any source of increase in the connection, this was more than counterbalanced by the peculiar circumstances under which it existed; which prevented, and probably, under the old régime, would have continued to prevent its organization. Separated by the Atlantic ocean from the Episcopacy under which it had been planted, it had no resource for a ministry, but in emigration from the mother country, and by sending its candidates for the ministry, to that country for orders. The first could not be the channel of a respectable permanent supply. And the second, which was the most depended on in the later years of

\* The Rev. Mr. Boucher, formerly a Clergyman of Virginia, states in his "Discourses" (p. 100), that about the middle of the last century "there was not in the whole colony a single dissenting congregation." *Ed.*

the colonies, was very troublesome and expensive. The evil of the want of an internal Episcopacy did not end here. For although the Bishop of London was considered as the diocesan of the Episcopal Churches in America, it is evident, that his authority could not be effectually exerted at such a distance, for the removing of unworthy Clergymen: besides which, there were civil institutions supposed to be in opposition to it, in the provinces where establishments had been provided. In Maryland, in particular, all interference of the Bishop of London, except in the single matter of ordination, was held by the proprietary government to be an encroachment on its authorities.

For these reasons, and on the ground of the evident propriety of being supplied with all the orders of the ministry, recognized by their ecclesiastical system, application had been made to England at different times, by the Clergy, especially those in the northern colonies, for the obtaining of an Episcopate. These applications had produced much contention in pamphlets and in newspapers: the writers on the Episcopal side pleading the reasonableness of being indulged in the full enjoyment of their religion; and their opponents objecting, that Bishops sent from England to America would, of course, bring with them, or, if not, might be clothed by the paramount authority of Britain, with the powers of English Bishops; to the great prejudice of people of other communions; and in contrariety to the principles on which the settlement of the colonies had taken place. What would have been the event in this respect, had the Episcopal Clergy succeeded in their desires, is a problem, which it will be for ever impossible to solve. In regard to the motives of the parties in the dispute, there are circumstances which charity may apply to the most favourable interpretation. As the Episcopal Clergy disclaimed the designs and the expectations of which they were accused; and as the same was done by their advocates on the other side of the water, particularly by the principal of them, the great and good Archbishop Secker, they ought to be supposed to have had in view an Episcopacy purely religious. On the other hand, as their opponents laid aside their resistance of the religious part of it, as soon as American independence had done away, if it before existed, all political danger, it ought to be believed that in their former professed apprehensions, they were sincere.



If such was the difficulty of being supplied with a ministry, during the acknowledged supremacy of the British crown; much greater, as may be supposed, was the same difficulty, during the struggle which ended in the elevating of the colonies to the rank of independent states. During that term there was no resource for the supply of vacancies; which were continually multiplying, not only from death, but by the retreat of very many of the Episcopal Clergy to the mother country, and to the colonies still dependent on her. To add to the evil, many able and worthy Ministers, cherishing their allegiance to the King of Great-Britain, and entertaining conscientious scruples against the use of the Liturgy, under the restriction of omitting the appointed prayers for him, ceased to officiate. Owing to these circumstances, the doors of the far greater number of the Episcopal Churches were closed for several years. In the state in which this work\* is edited, there was a part of that time, in which there was, through its whole extent, but one officiating Minister of the Church in question.

No sooner was it known in America that Great-Britain had acknowledged her independence, than a few young gentlemen to the southward, who had been educated for the ministry, but kept back from it by the times, embarked for England, and applied to the then Bishop of London, Dr. Lowth, for orders. As the Bishop could not ordain them without requiring of them engagements inconsistent with their allegiance to the American sovereignty, he applied for and obtained an act of parliament, allowing him to dispense with requisitions of that sort. While this matter was depending, and the success of the candidates was doubtful, there was an incident, which it may be proper to record, in justice to the intended good offices of a foreign sister church.

Mr. Adams, then the Minister of the United States at the court of St. James, being in company with M. de St. Saphorin, the Minister of the crown of Denmark, mentioned to him the case here stated, of the candidates for orders, with a view to his opinion, whether they could be gratified in the kingdom which he represented. Some time after the Danish Minister made a communication to the American; from which it appeared,

\* Rees' Cyclopaedia is published in Pennsylvania.

that the inquiry of the latter had been notified to the Danish court ; that the consequence had been a reference to the theological faculty of the kingdom ; and that they had declared their readiness to ordain candidates from America, on the condition of their signing the thirty-nine articles of the Church of England, with the exception of the political parts of them ; the service to be performed in Latin, in accommodation to the candidates, who might be supposed unacquainted with the language of the country. This conduct is here the more cheerfully mentioned to the honour of the Danish Church, as it is reasonable to presume, that there would have been an equal readiness to the consecrating of Bishops, had necessity required a recourse for it to any other source than the English Episcopacy, under which the American Churches had been planted.

In truth, there was no idea of having recourse, in the first instance, to any other quarter, in the minds of those who had begun to direct their attention to the supply of the present and the future exigences of the Churches. But it seemed, to those at least who took up the subject in the middle states, that nothing could be done to effect, without some association, under which the churches might act as a body : they having been heretofore detached from, and independent on one another ; excepting the bond of union which had subsisted through the medium of the Bishop of London. That medium of connection had been confessedly destroyed by the revolution ; and, therefore, it was evident, that without the creating of some new tie, the churches in the different states, and even those in the same state, might adopt such varying measures as would for ever prevent their being combined in one communion.

The first step towards the forming of a collective body of the Episcopal Church in the United States, was taken at a meeting for another purpose, of a few Clergymen of New-York, New-Jersey, and Pennsylvania, at Brunswick, in New-Jersey, on the 13th and 14th of May, 1784. These Clergymen, in consequence of prior correspondence, had met for the purpose of consulting, in what way to renew a society that had existed under charters of incorporation from the Governors of the said three states, for the support of widows and children of deceased Clergymen. Here it was determined to procure a



larger meeting on the 5th of the ensuing October, in New-York; not only for the purpose of reviving the said charitable institution, but to confer and agree on some general principles of an union of the Episcopal Church throughout the states.

Such a meeting was held at the time and place agreed on: and although the members composing it were not vested with powers adequate to the present exigences of the Church, they happily, and with great unanimity, laid down a few general principles, to be recommended in the respective states, as the ground on which a future ecclesiastical government should be established. These principles were approbatory of Episcopacy, and of the Book of Common Prayer; and provided for a representative body of the Church, consisting of Clergy and Laity; who were to vote as distinct orders. There was also a recommendation to the Church in the several states, to send clerical and lay deputies to a meeting to be held in Philadelphia, on the 27th of September, in the following year.

Although at the meeting last held, there were present two Clergymen from the eastern states; yet it now appeared, that there was no probability, for the present, of the aid of the Churches in those states, in the measures begun for the obtaining of a representative body of the Church at large. From this they thought themselves restrained in Connecticut, in particular, by a step they had antecedently taken, for the obtaining of an Episcopate from England. For until the event of their application could be known, it naturally seemed to them inconsistent to do any thing which might change the ground on which the gentleman of their choice was then standing. This gentleman was the Rev. Samuel Seabury, D. D. formerly missionary on Staten-Island,\* who had been recommended to England for consecration before the evacuation of New-York by the British army.

On the 7th of September, 1785, there assembled agreeably to appointment, in Philadelphia, a Convention of Clerical and Lay Deputies, from seven of the thirteen United States, viz. from New-York to Virginia, inclusive, with the addition of South-Carolina. They applied themselves to the making of

\* Staten-Island is here inserted instead of Long-Island, in which latter place, at Jamaica, Bishop Seabury had been a missionary, as he subsequently was at West-Chester. *Ed.*

such alterations in the Book of Common Prayer as were necessary for the accommodating of it to the late changes in the state; and the proposing, but not establishing, of such other alterations in that book, and in the Articles, as they thought an improvement of the service and of the manner of stating the principal articles of faith: these were published in a book, ever since known by the name of the proposed book.

The Convention entered on the business of the Episcopacy, with the knowledge that there was now a Bishop in Connecticut; consecrated, not in England, but by the non-juring Bishops of Scotland. For Dr. Seabury, not meeting assurance of success with the Bishops of the former country, had applied to the latter quarter for the succession, which had been there carefully maintained; notwithstanding their severance from the state, in the revolution of 1688. Bishop Seabury had returned to America; and had entered on the exercise of his new function, in the beginning of the preceding summer: and two or three gentlemen of the southern states had received ordination from his hands. Nevertheless, the members of this Convention, although generally impressed with sentiments of respect towards the new Bishop; and although, with the exception of a few, alleging nothing against the validity of his Episcopacy, thought it the most proper to direct their views in the first instance towards England. In this they were encouraged by information which they thought authentic, assigning for Dr. Seabury's failure these two reasons; that the administration had some apprehension of embroiling themselves with the American government, the sovereignty of which they had so recently acknowledged; and that the Bishops were doubtful, how far the act of some Clergymen, in their individual capacities, would be acquiesced in by their respective flocks. For the meeting of the former difficulty, it was thought easy to obtain, and there were afterwards obtained, from the Executive authorities of the states in which the new Bishops were to reside, certificates, that what was sought did not interfere with any civil laws or constitutions. The latter difficulty was thought sufficiently obviated, by the powers under which the present Convention was assembled.

Accordingly, they addressed the Archbishops and Bishops of England; stating, that the Episcopal Church in the United



States had been severed by a civil revolution, from the jurisdiction of the parent Church in England; acknowledging the favours formerly received from the Bishops of London in particular, and from the Archbishops and Bishops in general, through the medium of the society for propagating the Gospel; declaring their desire to perpetuate among them the principles of the Church of England, in doctrine, discipline, and worship; and praying, that their Lordships would consecrate to the Episcopacy, those persons who should be sent with that view, from the Churches in any of the states respectively.

In order that the present Convention might be succeeded by bodies of the like description, they framed an Ecclesiastical Constitution; the outlines of which were, that there should be a triennial Convention, consisting of a deputation from the Church in each state, of not more than four Clergymen, and as many laymen; that they should vote statewise, each order to have a negative on the other; that when there should be a Bishop in any state, he should be officially a member of the Convention; that the different orders of Clergy should be accountable to the ecclesiastical authority in the state only to which they should respectively belong; and then the engagement previous to ordination should be a declaration of belief in the holy scriptures, and a promise of conformity to the doctrines and the worship of the Church.

Further, the Convention appointed a committee, with various powers; among which was that of corresponding, during the recess, with the Archbishops and Bishops of England: and they adjourned, to meet again in Philadelphia, on the 20th of June, in the following year.

After the rising of the Convention, their address to the English Prelates was forwarded by the committee to his Excellency John Adams, Esq. the American Minister; with the request that it might be delivered by him to his Grace the Archbishop of Canterbury. There were also forwarded certificates from the Executives of the States in which there was a probability of there being Bishops chosen. The Executives who gave these certificates were those of New-York, Pennsylvania, Maryland, and Virginia. These evidences, agreeably to instructions of the Convention, were applied for by the members of that body, from the said States respectively. Mr. Adams wil-

lingly performed the service solicited of him ; and in a conversation which he held with the Archbishop of Canterbury, on the subject of the address, gave such information, and expressed such sentiments, as were calculated to promote the object of it.

In the spring of the year 1786, the committee received an answer, signed by the two Archbishops and eighteen of the twenty-four Bishops of England ; acknowledging the receipt of what they were pleased to call the Christian and brotherly address of the Convention ; and declaring their wish to comply with the desire of it ; but delaying measures to the effect, until there should be laid before them the alterations which had been made by the Convention : it having been represented to the Bishops, through private channels, that the alterations were essential deviations from the Church of England, either in doctrine or in discipline.

Not long after the receipt of this letter, the committee received another from the Archbishops of Canterbury and York, to whom the management of the business had been left by their brethren, after a second meeting of the body ; informing, that they had received the edited Book of Common Prayer, in regard to which they declared, that besides their seeing of no occasion for some smaller alterations, which they do not specify ; they are dissatisfied with the omission of the Nicene and the Athanasian Creeds ; and of the descent into hell in the Apostles' Creed. And they further declare their disapprobation of an article in the proposed constitution, which seemed to them to subject the future Bishops to a trial by the Presbyters and the laymen, in the respective states. This, however, does not seem to have been the meaning of the article alluded to ; which expresses no more, than that laws for the trial of Bishops should be made, not by the general, but by each state ecclesiastical representative. The prelates went on to inform the committee, that they were likely to obtain an act of parliament, enabling them to consecrate for America. They, however, expected, that before they should proceed under the act, satisfaction should be given in regard to the matters stated. The same communication laid down what would be required, in regard to the characters individually, who should be sent for consecration. As to faith, they were to make the subscription



which the American church had prescribed, to future candidates for orders. On the subject of learning, it was thought disrespectful to the persons to be sent to subject them to an examination ; it being at the same time trusted, that the American church would be aware of the disparagement of the Episcopacy, which would be the result of its being conferred on persons not sufficiently respectable, in point of literary qualification. In order to give satisfaction in regard to the religious and moral character of each person to be sent, the Archbishops required, that it should be testified by the Convention choosing him ; and, in addition, that there should be a certificate from the General Convention, to the effect, that they know no reason why the person should not be consecrated to the Episcopal office. These determinations are given as the result of a consultation of the two Archbishops and fifteen of the Bishops ; being all who were at the time in town.

After the receipt of the first of the letters of the English prelates, and before the receipt of the second, the General Convention assembled, agreeably to appointment, in Philadelphia, on the 20th of June, 1786. The principal business transacted by them, was another address to the English prelates ; containing an acknowledgment of their friendly and affectionate letter ; a declaration of not intending to depart from the doctrines of the English Church ; and a determination of making no further alterations, than such as either arose from a change of circumstances, or appeared conducive to union ; and a repetition of the prayer for the succession. Before their adjournment, they appointed a committee, with power to re-assemble them, if thought expedient, at Wilmington, in the state of Delaware.

On the committee's receipt of the second letter, they summoned the Convention to meet, at the place appointed, on the 10th of October following. The principal matter which occupied the body when assembled, was the question, how far they should accommodate to the requisitions of the English prelates.

The difficulty concerning the offensive article of the constitution had been done away before the arrival of the objection of the Archbishops. This objection, as already observed, was grounded on a misapprehension of the design of the article. But another objection had been made within the American Church, on the score of there being no express provision for

the presidency of a Bishop in Conventions and in Ecclesiastical trials. This objection had gained so much ground, that, in the session of June, it had been fully satisfied: which had more than done away the ground of the censure of the prelates. The omission of the Nicene Creed had been generally regretted; and, accordingly, it was now, without debate or difficulty, restored to the Book of Common Prayer; to stand after the Apostles' Creed, with permission of the use of either. The clause in the latter creed, of the descent into hell, occasioned considerable debate; but it was finally restored. The restoration of the Athanasian Creed was negatived. The result of the deliberations of the Convention was addressed to the two Archbishops; with thanks for their fatherly attention to the Church; especially in procuring legal permission for the conveying of the succession.

The deputies from the several states were called on, beginning from the northward, for information, whether any persons had been chosen in them respectively, to proceed to England for consecration: when it appeared, that the Rev. Samuel Provost, D. D. Rector of Trinity Church in the city of New-York, had been chosen for that purpose by the Convention in that state; that the Rev. William White, D. D. Rector of Christ Church and St. Peter's in the city of Philadelphia, had been chosen by the Convention in Pennsylvania; and that the Rev. David Griffith, D. D. rector of Fairfax parish, Virginia, had been chosen by the Convention there. Testimonials in their favour from the conventions in the respective states, agreeable to the form prescribed by the Archbishops, were laid before the General Convention; who immediately signed, in favour of each of the Bishops elect, a testimonial according to the form prescribed to them by the same authority.

The two former of the above named Clergymen, having embarked together early in the next month, arrived at Falmouth, after a passage of eighteen days. On their reaching of London, they were introduced to his Grace the Archbishop of Canterbury, by his Excellency Mr. Adams, who, in this particular, and in every instance in which his personal attentions could be either of use or an evidence of his respect and kindness, continued to manifest his concern for the interests of a church, of which he was not a member.



Before the accomplishing of the object of the voyage, there occurred the delay of a few weeks; owing to the Archbishop's desire of previously laying before the Bishops the grounds of his proceeding to the accomplishment of the business, in the early stages of which they had been consulted. The greater number of them were at their dioceses, but were expected to be in town at the ensuing opening of parliament, appointed for about the middle of January. Very soon afterwards, the fourth of February was appointed for the consecration.

On that day,\* and in the archiepiscopal palace of Lambeth, Dr. White and Dr. Provoost were ordained and consecrated Bishops, by the Most Rev. John Moore, Archbishop of Canterbury. The Most Rev. William Markham, Archbishop of York, presented. And the Bishops who joined with the two Archbishops in the imposition of hands, were the Right Rev. Charles Moss, Bishop of Bath and Wells; and the Right Rev. John Hinchliff, Bishop of Peterborough. Before the end of the same month, the newly consecrated Bishops sailed from Falmouth for New-York; where they arrived on Easter Sunday, April the seventh, and soon afterwards began the exercise of the Episcopacy in their respective dioceses.

On the 28th of July, 1789, there assembled the triennial Convention; by whom the Episcopacy of Bishops White and Provoost, of whom the former only was present, the latter being detained by sickness, was duly recognized. At this Convention, there naturally occurred the importance of taking measures for the perpetuating of the succession; a matter which some circumstances had subjected to considerable difficulty. The Rev. Dr. Griffith had been prevented by occurrences in his domestic situation, from prosecuting his intended voyage to England; and had given in his resignation to the Convention in Virginia. In consequence of their direction, the resignation was notified to the General Convention, on the first day of their entering on business. The Doctor himself had come to attend it, as one of the deputies from Virginia; but his attendance was prevented by sickness, which ended in his dissolution during the session. The subject of perpetuating the succession from England, with the relation which it bore to

\* Feb. 4, 1787. *Ed.*

the question of embracing that from the Scotch Episcopacy, was brought into view by a measure of the Clergy in Massachusetts and New-Hampshire. This body had elected the Rev. Edward Bass, Rector of St. Paul's Church, in Newburyport, their Bishop ; and had addressed a letter to each of the Bishops in Connecticut, New-York and Pennsylvania, praying them to unite in consecrating him. The last of these Bishops, being the only one of them now present in Convention, laid the letter addressed to him before the body, intimating his sincere wish to join in such measures as they might adopt, for the forming of a permanent union with the Churches in the eastern states ; but at the same time expressing his doubt of its being consistent with the faith impliedly pledged to the English prelates, to proceed to any consecration, without first obtaining from them the number held in their Church to be canonically necessary to such an act. This sentiment, which he also supposed to be entertained by the gentleman who had been consecrated with him, was duly respected by the body, while they manifested an earnest desire of the union alluded to ; and, with a view to it, voted their opinion in favour of the validity of Bishop Seabury's consecration ; in which their President concurred.

In order to carry the sentiments of the Convention into effect, they signified their request to the two Bishops consecrated in England, that they would unite with Bishop Seabury in the consecration of Mr. Bass : and they framed an address to the Archbishops and Bishops of England, requesting their approbation of the measure, for the removing of any difficulty or delicacy which might remain on the minds of the Bishops whom they had already consecrated. And here it may be proper to record, that the difficulty was not long after removed in another way, by the Convention of Virginia, in their electing of the Rev. James Madison, D. D. President of William and Mary's college, Williamsburg, their Bishop ; and by his being consecrated in England.

At the present session of the General Convention, the constitution formed in 1786 was reviewed and new modelled. The principal features now given to it were a distribution into two houses ; one consisting of the Bishops ; and the other of the clerical and lay deputies, who must vote, when required by



the clerical or by the lay representation from any state, as under the former constitution, by orders. The stated meetings were to be on the second Tuesday in September in every third year; but intermediate meetings might be called by the Bishops.

When the Convention adjourned, it was to the 29th of September following: and before the adjournment, an invitation was given by them to Bishop Seabury, and to their brethren generally in the eastern states, to be present at the proposed session, with a view to a permanent union.

On that day the Convention re-assembled, when it appeared that Bishop Seabury, with sundry of the Clergy from Massachusetts and Connecticut, had accepted the invitation given them. There was laid before the Convention, and by them ordered to be recorded, evidence of that Bishop's consecration; which had been performed by Bishops Killgour, Petrie and Skinner, of the non-juring Church in Scotland. There then ensued a conference between a committee of the Convention and the Clergy from the eastern states; the result of which was, that after one alteration of the constitution at their desire, they declared their acquiescence in it, and gave it their signatures accordingly.

It had been provided in the constitution, that the arrangement of two houses should take place, as soon as three Bishops should belong to the body. This circumstance now occurred; although there were present only two of them; who accordingly formed the House of Bishops.

The two houses entered on a review of the Liturgy; the Bishops originating alterations in some services, and the House of Clerical and Lay Deputies proposing others. The result was the Book of Common Prayer, as it was then established, and has been ever since used.

Some canons had been passed in the preceding session; but they were reconsidered and passed with sundry others, which continue to this day substantially the same; but with some alterations and additions by succeeding Conventions.

The next triennial Convention was held in the city of New-York, in the autumn of 1792; at which were present the four Bishops already mentioned to have been consecrated abroad. Hitherto, there had been no consecration in America: but at this Convention, although nothing further was brought before

them from Massachusetts relative to Dr. Bass, the deputies from Maryland applied to the assembled Bishops, for the consecration of the Rev. Thomas John Clagget, D. D. who had been elected Bishop by the Convention of that state. Dr. Clagget was accordingly consecrated, during the session of the Convention, in Trinity Church of the city in which they were assembled.

The Bishops, having reviewed the Ordinal of the Church of England, proposed a few alterations in it to the House of Clerical and Lay Deputies; principally such as were necessary for the accommodatng of it to local circumstances. The Ordinal, thus reviewed, is now the established form for the consecrating of Bishops and the ordaining of Priests and Deacons.

In September, 1795, there was held another triennial Convention, in the city of Philadelphia; at which were present all the Bishops, except Bishop Seabury. Besides other matters acted on, some canons were made; and a service was ordered for the consecrating of a Church or Chapel.\* It is substantially the same with a service composed by Bishop Andrews, in the reign of James the First; and since commonly used by the English Bishops in such consecrations; but without the authority of convocation or of parliament. During the session, there took place the consecration of the Rev. Robert Smith, D. D. Rector of St. Philip's, in Charleston, South-Carolina; who had been elected by the Convention in that state, their Bishop.

Between this and the next Convention, there was consecrated the Rev. Edward Bass, again recommended from Massachusetts and New-Hampshire: the certificate usually given on such occasions by the General Convention being in this instance given by a standing committee of that body, agreeably to a provision which had been made to that effect.

There would have been a Convention in Philadelphia, in September, 1798; but the prevalence of epidemical disease preventing their assembling, the Bishops, agreeably to a power vested in them when desired by a standing committee of the Convention, summoned that body to meet, in the same city, on the 11th of June, 1799. On this occasion, the review of the Arti-

\* It appears by the journals of the General Convention of 1799, that the form of consecrating a Church or Chapel, was adopted at that Convention. *Ed.*



cles was moved in the Houses of Clerical and Lay Deputies. And a committee was appointed, who drew up a body of Articles, which were not acted on, but ordered to be printed on the Journal, as a report of a committee of one of the houses, to lie over for the consideration of the next Convention, which was appointed to be in the city of Trenton, New-Jersey.

It assembled there, in September, 1801 ; when there was brought before the Bishops present at it, three in number, the question of the admissibility of a resignation of the Episcopal charge. A letter from Bishop Provoost had been addressed to one of the Bishops present, and by him laid before the house, stating, that induced by ill health and some circumstances of a domestic nature, he wished to retire from all public employment ; and had, therefore, resigned, at a late meeting of the Convention in New-York, his jurisdiction of Bishop in that state. In consequence of this resignation, the Rev. Benjamin Moore, D. D. who, on account of Bishop Provoost's resignation of the Rectory of Trinity Church, in the city of New-York, had been chosen to that place, was also elected to succeed to the Episcopacy. The House of Bishops, having taken this subject under their serious consideration, and doubting of the propriety of sanctioning Episcopal resignation, declined any act to that effect. But being sensible of the exigency existing in the state of New-York, they consented to the consecration of an assistant Bishop : it being understood, that he should be competent in point of character to all the Episcopal duties ; and that the extent in which the same were to be discharged by him should be dependent on such regulations as expediency might dictate to the Church in New-York, grounded on the indisposition of Bishop Provoost, and with his concurrence. Conformably with the line of conduct thus laid down, Dr. Benjamin Moore being duly recommended, was consecrated during the session, in St. Michael's Church, Trenton ; and took his seat in the House of Bishops.

In this Convention, the important business of the Articles was again taken up ; and now, for the first time, authoritatively acted on. After repeated discussions and propositions, it had been found, that the doctrines of the Gospel, as they stand in the thirty-nine Articles of the Church of England, with the exception of such matters as are local, were more likely to give general

satisfaction, than the same doctrines in any new form that might be devised. The former were therefore adopted by the two Houses of Convention, without their altering of even the obsolete diction in them, but with notices of such changes as change of situation had rendered necessary. Exclusively of such, there is one exception; that of adapting the article concerning the Creeds to the former exclusion of the Athanasian.

And it is further to be remembered, that, in regard to subscription to the articles, there is a considerable difference between the form required in the Church of England, as laid down in her 36th canon, and that prescribed in the constitution of the American Church. The latter form had so far acquired the approbation of the English Prelates, as to be thought sufficient on the part of those who came to them for consecration from America.

Throughout this narrative, it must have appeared, that the object kept in view, in all the consultations held, and the determinations formed, was the perpetuating of the Episcopal Church, on the ground of the general principles which she had inherited from the Church of England; and of not departing from them, except so far as either local circumstances required, or some very important cause rendered proper. To those acquainted with the system of the Church of England, it must be evident, that the object here stated was accomplished on the ratification of the articles. Accordingly, this narrative might properly end with the record of that event. But as there has been another triennial Convention, in the city of New York, there will be here briefly stated the result of it. Canons were passed, extending to a greater variety of objects than had been provided for before. An office was framed and ordered to be used, at the induction of Ministers to the Rectorship of Churches. A course of Ecclesiastical studies of candidates for orders was prescribed by the Bishops. And the constitution was altered, agreeably to a proposition made in the preceding Convention, and notified to the Conventions in the states, so as that the future triennial Conventions shall be in the month of May, instead of September. During the session, the Rev. Samuel Parker, D. D. Rector of Trinity Church, in Boston, was consecrated Bishop in Trinity Church, New-York, in the room of Bishop Bass, who had departed this life. There had



also died, since the last Convention, Bishop Smith, of South-Carolina. And it was understood, that the Rev. Edward Jenkins, D. D. who had been elected to supply his place, had declined the station. Since the events here recorded, Bishop Parker departed this life a few months after his consecration.

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*For the Churchman's Magazine.*

*The Process of Redemption by a Divine Mediator.*

**REDEMPTION** is the most interesting theme that can awaken the solicitude or occupy the inquiries of man. Conscience admonishes him that he is guilty; and points his fears to the tribunal of that just and holy Sovereign whose reasonable and righteous laws he hath transgressed. What is there in the world which can afford him full and permanent enjoyment? Alas! even its duties and virtuous pursuits disturb the mind with care, and weigh down the body with fatigue; and man returns from the chase of pleasure wearied and dissatisfied, still pressing after an unattained good. Born to trouble, the heir of sin and misery, he at length terminates his transitory course in the grave.

Is there for guilty, miserable mortals, no redemption?

Yes, thanks be to God for the unspeakable gift of his Son Jesus Christ, in whom there is mercy and plenteous redemption.

How is the salvation of fallen man effected? In what way is his redemption accomplished?

First, by providing an atonement for his sins.

Quarrel as we may with the humiliating truth—reason, observation, conscience force it upon us, that we are fallen and corrupt. There is no man who does not feel propensities to evil. There is no man who has not yielded to these propensities. There is no man, therefore, who is not guilty in the sight of his Maker and Judge. What say the unerring oracles of truth on this point? “All have sinned and come short of the glory of God. They have altogether become unprofitable. There is none that doeth good, no not one.” Man, therefore, has incurred guilt, and, of course, is obnoxious to punishment. And how is he to escape this punishment? Will a holy and just

God remit it upon the confession of guilt and promises of future obedience? But where does man derive the assurance that the confession of sin will expiate its guilt? And what pledge can he offer of his future obedience? Does reason satisfy him that a righteous God can vindicate his authority, maintain his justice, and display his indignation against sin, by remitting the penalties denounced against it? This might be mercy; but the sceptre of justice would be broken, and holiness wrested from the eternal throne. Through the orders of created intelligences, the trumpet of rebellion might sound—the laws of the Eternal have been violated with impunity. But reasoning on this point, if it is not presumptuous, is unnecessary. It has *not* pleased the Sovereign of the universe to remit sin without expiation. His unsearchable decree is, “without shedding of blood there is no remission.” And it is not for the worm man to say to his Maker, “What doest thou?”

The first step, therefore, in the recovery of fallen man is, to find an atonement for his sins. Perfect obedience, could he render it, would only be discharging his obligations to God, and could not therefore atone for his past transgressions. He needs therefore a righteousness better than his own, even that infinite righteousness which, yielding a complete and perfect obedience to the divine law, satisfies divine justice, vindicates the divine authority, establishes the holiness of God, and leaves the Eternal free to exercise his most illustrious attribute of mercy. Oh, how unsearchable the wisdom, how unutterable the love of God in this work of redemption! The blessed Emanuel, Christ Jesus the Lord, becomes this atoning Mediator. In the person of man he obeys that law by which man was bound, and sustains the penalties of that law which man had transgressed. An atonement infinite and all-sufficient, satisfying the most rigorous claims of justice, is thus made: and in the blood of the Son of God, a fountain is opened for sin and for uncleanness. “If any man sin, he has an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. Whosoever cometh unto him, he will in no wise cast out.” The atonement of Christ then is the only ground on which guilty man can found the hopes of pardon. He must, therefore, solicit pardon under a deep sense of his



unworthiness, and in a full reliance on those infinite merits of the Lord Jesus Christ, in whom alone God is reconciling the world unto himself. To found a claim for mercy on any works of righteousness which man can do, would be not less absurd than impious. For what human righteousness can stand the test of infinite holiness and justice? Who shall presume, by claiming mercy on the ground of merit, to derogate from the fullness and freedom of that grace whereby we are saved? No! Jesus Christ has made an atonement for the sins of the world. The penalties of the law which man had violated were sustained by the Son of God, and its glory vindicated by his all-perfect obedience. Access through him is thus opened to the throne of an offended God. "He is able to save to the uttermost those who come unto God through him." Those who feel and acknowledge their offences against an infinitely good and righteous Maker and Sovereign; those who, awakened to a sense of their guilt and danger, flee for refuge to the sacrifice of the cross; those who come unto God "by that new and living way which he hath appointed," by a faith which, realizing the fullness of the mercy of the Saviour and the efficacy of his grace, rests alone on him for salvation, are justified from sin, released from its penalties, and put into a state of favour with God. "The blood of Christ cleanseth from all sin." It is that blood of sprinkling which "speaketh peace," and which "purgeth the conscience from dead works to serve the living God."

The divinity of Christ gives to the blood which he shed all its efficacy as a propitiation for sin, and to his obedience all its meritorious power. The blood of Jesus Christ, considered as a man, could be of no more avail to purchase pardon, than the blood of bulls and goats which, rested in as in itself efficacious, became an abomination unto the Lord. The obedience of Christ, considered as a mere man, would necessarily be imperfect; it would be no more than the discharge of the obligation, by which every creature is bound to his Creator; and could therefore be of no avail towards vindicating the authority of a violated law. But the blood of the incarnate Son of God is of infinite efficacy. The righteousness of the eternal "word made flesh," is "without blemish and without spot." It shines with the lustre of the Godhead, and satisfies to the utmost the claims of divine justice.

In the redemption of fallen man, the first step, therefore, is to release him from a state of sin and condemnation, and to put him into a state of reconciliation; all which are effected by the atonement and obedience of Jesus Christ. But as man is to be qualified for eternal happiness by the love and service of his Maker, a rule of duty must be prescribed to him.

The next step, therefore, in the redemption of fallen man, is to impose upon him a law of evangelical holiness and purity.

In his first estate man was made subject to a law, the rewards of which were granted to unsinning obedience. The fatal penalty annexed to transgression was—"The soul that sinneth it shall die." By transgressing this law, man fell into a state of guilt and condemnation. From its penalties, and from its obligation as a law of unsinning obedience, he is freed by the evangelical covenant. But is the law made void through grace? "God forbid!" "Christ came not to destroy the law, but to fulfil." The eternal Maker of all things is unchangeably holy. His infinite happiness is founded on his holiness; and no intelligent creature can be happy but as he resembles God. "Without holiness, no man shall see the Lord." In the work of redemption, therefore, which is designed to conduct man to perfect and eternal felicity, it is absolutely necessary that he should be made subject to a law holy and spiritual, by obedience to which the divine image may be restored to the soul. This law Jesus Christ has delineated and imposed. Those, therefore, who, believing in him with penitent hearts, are released from the guilt of sin, are made subject to a law of holiness, which extends through the whole sphere of religious and moral duty, and which is designed to regulate and purify all the dispositions of the heart. Believers are freed from the obligation of the law of works, which required unsinning obedience; but they are placed under a law of grace not less holy and spiritual, in which sincere obedience, which is all that they are able to render, is accepted through the grace of the Redeemer. And shall they sin because they are not under the law, but under grace? "God forbid!" "Being made free from sin, they became the servants of righteousness." "Dead unto sin, they are made alive unto God through Jesus Christ our Lord." They are translated from a state of sin and condemnation, into a state of mercy and evangelical holiness. Deliverance from



the guilt of sin would be ineffectual were the heart to remain subject to its power. God cannot "look on sin but with abhorrence." And man can never be the subject of the everlasting favour of God, until he is "renewed after the divine image in righteousness and true holiness." For admission into the presence of a pure and holy God, holiness is an indispensable qualification. There is no "peace to the wicked;" and even in heaven, could they be admitted there, they would experience all the torments of guilty passions. In the work of redemption, therefore, Jesus Christ acts not only as Mediator, procuring pardon for penitent believers; but also as Law-giver, delineating the nature and extent, and enforcing the obligations of the divine law.

The divine character of Christ gives awful yet affecting power to his office as Law-giver, and to the obligation and sanction of his laws. How holy and spiritual must those laws be which were promulgated not by prophets, men of unclean lips, but by the eternal Son, the brightness of the Father's glory. Who would not fear to offend a Law-giver who searches the heart and trieth the reins of the children of men, who will bring into judgment every secret thing, who is able to destroy for ever both soul and body? And who can be insensible to those affecting motives to obedience which arise from the infinite condescension of the eternal Son in becoming in the person of Christ our guide and instructor?

*(To be continued.)*

*A Discourse concerning Baptismal and Spiritual Regeneration.  
By Samuel Bradford, D.D. formerly Bishop of Rochester.  
Revised for the Churchman's Magazine.*

*(Continued from page 133.)*

**F**OR the more full account of this *renewing of the Holy Ghost*, it may be proper to consider the three following particulars:

1. What the state of mankind is before this *renovation*.
2. What is the nature of the change made by it.

3. The great agent by whom this renovation is wrought.

1. What the state of mankind is before this renovation.

Now, this we may discern from the account which the scripture gives, and from observation, and from our own inward sense and feeling.

St. Paul, in his epistles to the churches which he planted among the Heathens, frequently mentions the very corrupt state in which they with the rest of the Heathen world lay before their embracing the Christian faith. Thus, in his epistle to the Ephesians, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."\* And again—"At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."† And once more—"That we henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts; who, being past feeling, have given themselves to lasciviousness, to work all uncleanness with greediness." This state he calls presently after "the old man, which is corrupt according to the deceitful lusts," of which *old man* he goes on to represent several members or parts, such as *lying, stealing, corrupt communication, bitterness, wrath, anger, clamour, evil speaking* and *malice*.‡ And lest the Jews, when they compared themselves with the Heathen, should imagine that the corruption of their nature was not like that of the rest of mankind, the same Apostle, in the epistle to the Romans, charges them also in this manner. After he had been speaking of the degeneracy of the Heathen world, to keep the Jews from boasting, he puts this question, *What then? Are we better than they?* And he immediately replies, "No, in no wise: for we have before proved, both Jews and

\* Ephes. ii. 1—3.

† Ephes. ii. 12.

‡ Ephes. iv. 17—19, 22, &c.



Gentiles, that they are all under sin." For which he cites several express passages out of their own sacred writings; "As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no, not one:" saying a little after, that "what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God:" and adding again, that "there is no difference (namely, between Jews and Gentiles in this respect), "for *all* have *sinned*, and come short of the glory of God."\* Not that the Apostle means that either among the Gentiles or the Jews all were equally corrupt and degenerate. No; he himself, in the same epistle, supposes, that "some Gentiles which have not the law," yet "do by nature the things contained in the law;" and says, that "these, having not the law, are a law unto themselves, which show the work of the law written in their hearts." And again, he speaks of some "Jews who kept the law;"† that is, who kept it sincerely, though not in absolute perfection. The plain meaning, therefore, of the Apostle is, that generally speaking, both Jews and Gentiles were corrupted in the manner which he had there declared, as experience showed to all impartial observers; to which, therefore, he appeals. And, indeed, wheresoever, either among Jews or Gentiles, there were to be found sincere, upright persons, whose minds were in any good degree formed after the divine image, and whose lives were freed from that general corruption which had overspread the earth, these were but so many instances of such as were *renewed by the Holy Ghost*, who, even before the times of the gospel, shed his influence upon all pious, and just, and holy men, whether they were to be found among the Jews or Heathens: whereas, generally speaking, the Jews themselves, and especially the Heathens, were corrupted and depraved more or less, according to the Apostle's description.

It will be fit for us, therefore, to take a farther view of this case, according to our own observation, and even our inward sense and feeling. There is in all men an *inordinate self-love*,

\* Rom. iii. 9--12, 19, 23, 23.

† Rom. ii. 14, 15, 29.

which is the root of much evil. For it necessarily produces self-will, and, consequently, a backwardness to be ruled by the laws of God, or the reason of things; as also vanity, pride, hatred, envy, and the rest of those spiritual vices with which the souls of men are so much depraved. There is also observable in men an inordinate regard to the meaner part of themselves, their bodies, which leads them to sensuality, the undue gratification of the desires of the flesh; making them to forget or neglect that more noble principle which is within them, their immortal souls. This inclines them eagerly to pursue the enjoyments of this life, to seek after the pleasures, profits, and honours of it, whilst they despise and forfeit the enjoyments of the life to come. From observation, and from inward feeling, we may conclude, that this is the natural state of mankind; not that it is the state for which God designed men in his forming them at the first, but it is the state in which they are now *by nature* found. Nor is it meant to assert, that there are none who from their infancy grow up to a better state and temper. It is apparent that there are such; the *grace of the divine Spirit* attending their first dedication to him in baptism, and continually exciting and assisting their own endeavours, and blessing the instructions and admonitions of those who have the forming of their tender minds, thus gradually renewing their hearts, and purifying the disorders of their nature. But still man by nature is corrupt, and would continue so, did not the divine Spirit interpose for the changing and amending of it. It is true, there is implanted in the very nature of man a more excellent principle than that which generally prevails, the principle of reason. By this principle he is enabled to consider and reflect, and is directed to act accordingly; to know God in some measure, and to acknowledge him as the Author of his being, to whom he owes a profound reverence and a sincere love, together with perfect submission, and an universal obedience. By this principle he can discern the difference between moral good and evil, and is obliged to approve himself when he does well, and to condemn himself when he does ill. By this principle he is led to perceive in himself something that is spiritual and immortal, and, consequently, to feel the duty of cultivating the better part of himself, and providing for that state which is to succeed the present. This principle is, however, much weakened and dar-



kened in the present corrupt state of man. Reason must be awakened, excited, and strengthened by the divine Spirit, so that it may prevail among all the sinful inclinations and passions of our nature. There are many instances of persons who have arrived at sublime thoughts and conceptions of spiritual and divine things, nay, to some good desires, purposes and resolutions; but yet their minds not having been thoroughly *renewed*, they have still been led captive by their carnal affections, and whilst they have retained the knowledge, they have been alienated from the life of God, according to the expression of the Apostle Paul, "The law in their members warring against the law of their mind, has brought them into captivity to the law of sin," so that they were "wretched men, and stood in need of the law of the Spirit of life in Christ Jesus to make them free from the law of sin and death."\*

I proceed now to consider what alteration is made in men by the *renewing of the Holy Ghost*.

*(To be continued.)*

\* Rom. vii. 23, 24. viii. 2.

## R E V I E W.

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For the Churchman's Magazine.

*A Charge to the Clergy of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, delivered in Christ Church, in the City of Philadelphia, on Wednesday, May 27, 1807. By William White, D. D. Bishop of the said Church. 8vo. pp. 56. Philadelphia. Printed at the Office of the United States Gazette. 1807.*

**T**HE same divine authority which vested the first order of the ministry with the superior powers of ordination and government, made it their duty "to reprove, to rebuke, to exhort" all degrees of men in the church, and particularly the Clergy, over whom they have the "charge and government." The "godly admonitions" of the Fathers of the church, enforced by the authority of office, and by the weight of talents, piety and experience, will ever have a salutary effect, in exciting the zeal of the Clergy, in guarding against the progress of false doctrine, and in awakening a spirit of correct piety.

The Prelates of the Church of England, in the charges which from time to time they delivered to their Clergy, have afforded lasting evidence of their talents, their fidelity, and zeal, and of their pious solicitude to "use the authority given them not to destruction, but to salvation; not to hurt, but to help."\* In particular, the charges of the venerable SECKER contain a full and most judicious display of the qualifications, duties, and responsibility of the ministerial office.

Those who are acquainted with the sound principles, the discriminating mind, the extensive and deep theological erudition which distinguish the Right Rev. Author of this Charge, have probably often regretted that these qualifications were not exercised in the public instruction of his Clergy, and in public testimonies against any prevailing or apprehended heresies or vices that might tarnish the purity of the Church. The reasons

\* Ordination Service.



of this omission the Right Rev. Bishop thus states in the introduction of his charge. (p. 5.)

“ Being about to address you for the first time in the form of a pastoral charge, I perceive the propriety of offering a reason why an exercise, the utility of which seems acknowledged by the undertaking of it, has been delayed to so late a period as the present: twenty years having passed since I became your Bishop.

“ At the time of obtaining the succession, as our congregations, generally, throughout these states, had been deprived of their ministry, owing to the peculiar circumstances in which the revolutionary war had placed us; so, in this state particularly, as some of you remember, we were no more than were sufficient to form a small social circle, in which whatever related to our communion, was discussed in an unreserved communication of our respective sentiments. This gave me abundant opportunities, which, I trust, have been in some degree improved, of expressing whatever rested on my mind, as tending to incite my brethren and myself to our respective duties.

“ Although, during my subsequent ministry, the number of our Clergy has considerably increased; yet it has been by ordinations; in the preparatory measures for which, and in my familiar intercourse afterwards, the occasions of advice and of exhortation have been such, as appeared to me more capable of being improved to the purposes of our connection, than the opportunity of any address delivered publicly and in form.

“ This view of the subject has been not a little strengthened by the imperfect attendance of our Clergy on the annual occasions of our convening; owing partly to the great distance at which a considerable proportion of them reside, and partly to the circumstance that these occasions have been devoted to little more than the appointment of a permanent committee, and the providing for a representation in the General Convention of our Church; to which there is properly referred the making of regulations for whatever concerns our doctrine, our general discipline, and our worship. For, although we ought not to doubt that a better attendance on our State Conventions would take place, if either it were insisted on, or any matter of considerable importance should occur; yet, in the mean time, there has been a forbearance in the body, and an absenting of individuals, which I hope may be considered as not very censurable in either.

“ Of late, however, several of you have declared to me the opinion, that an exhortation to the known duties of the ministry, delivered in a more obvious connection with the Episcopal character, would, on that account, be clothed with the greater

obligation on the conscience. Accordingly, I complied with the intimation thus given: and I offer up my prayers, soliciting yours also, that what is to be offered, although it will be nothing more than such suggestions as I suppose to be frequently in the minds of every one of you, may render our ministry of greater edification to the church."

Whatever judgment may be entertained of the force of the above reasons, no one who knows Bishop White, can for an instant doubt that on his mind they were perfectly conclusive. For in no mind can there be a more lively sensibility to the calls of acknowledged duty. Among the reasons for the omission of a public charge is stated "the imperfect attendance of the Clergy." We must be allowed to express our regret, that there should be any circumstances, which, in the judgment of the Bishop, should authorize the "hope" that the "absenting of individuals" from the Convention would be considered "as not very censurable." The general powers of legislation are indeed vested in the General Convention, and the executive powers principally in the Bishops, to whom, and to the standing committees, belongs the business of preparing and examining candidates for orders. Little, therefore, is left to the State Conventions, but local concerns. Yet in these local concerns, in reports of the state of the various congregations, in inquiries concerning the situation of the diocese, and in representations on these and other subjects from the Bishop, may certainly be found business of sufficient importance to render the attendance of the Clergy on these Conventions an important duty.

Frequent Clerical intercourse has a most powerful effect in exciting Clerical zeal, and in strengthening those ties which are not less essential to the usefulness than to the consolation and happiness of those who, amidst so many difficulties and discouragements, labour in the vineyard of Christ. The powers of man are never fully called forth, nor his highest zeal roused, but in the society of those who have a community of views, principles and interests. This law of our nature is universal and powerful in its operation. Frequent meetings of the Clergy, held under the influence of that spirit of meekness, condescension, and affection, which should ever characterize the servants of Jesus, will never fail to rouse their energies, to quicken their zeal in the labours of their holy



calling, and to console and animate them under its cares and trials. And when at the head of a meeting of this kind, we place a Bishop whose heart is warmed with holy affection for his fold, who enters into all the anxieties and difficulties of his Clergy, who animates them by his counsel, aids and strengthens his own judgment by their respectful suggestions, and taking an enlarged and faithful view of the state of the Church, urges to the measures necessary to promote its interests, we behold an assembly such as adorned the primitive ages of Christianity; we behold in this assembly the safeguard of the Church, the pledge of its increase and prosperity. Such assemblies may and ought to be realized among us. The Canons of the General Convention require the Clergy to present at every annual diocesan Convention an account of the state of their congregations; and, according to a regulation of the late general Convention, the Bishop is to present at the same time a general view of the transactions and affairs of the diocese. We may, therefore, be allowed to hope, that the State Conventions will rise into sufficient importance to command the general and regular attendance of the Clergy. The Lay Deputies also, by their attendance on the Convention, will become more interested in the concerns of the Church, and will thus be excited to promote its welfare. And we repeat it—affectionate and frequent Clerical intercourse is essential to the preservation of that union and zeal, without which the Church will inevitably languish and decay. In the words of an eloquent Prelate\*—"It is by consulting together on the great objects of our ministry; by imparting to each other the results of our observation and experience; and searching amongst ourselves, under the *influence of the divine Spirit*, and in an humble hope of his assistance, for that information, and those lights to guide and direct us, which the wisest and most learned may often receive from those who are least highly thought of; it is by thus familiarizing our minds to the study and contemplation of our duties, and countenancing each other in the discharge of them; in short, it is by making our ministry our *business* at once and our *delight*, the object of our affections, and the incentive to our exertions, and not only being in earnest ourselves, but con-

\* Right Rev. Thomas Lewis O'Beirne, Bishop of Meath.

vincing the world that we are in earnest, that we can hope extensively to revive a *spirit of profession*, than which nothing can be more essential to our success."

The subject which the Bishop selected, as affording an opportunity of much useful admonition, is "the divine institution of the Christian Church." And we are glad to find it insisted on by him as that "evangelical truth, than which none can be more fruitful of practical effect in the line of our ministerial calling." The importance of the truth, and the proofs of it, are contained in the following extract. (p. 7.)

"It is a matter which I do not remember to have been denied, by any Christian writer who has treated professedly of ecclesiastical concerns: for how is it possible, that such a one should be blind to the clear evidences of the fact, in scripture? It is, nevertheless, in opposition to a sentiment occasionally expressed and acted on—that the gospel, having been at first established by the arm of Omnipotence, is entirely left to the expedients of human wisdom, for its subsequent propagation. And this opinion, it is to be feared, is insensibly gaining an ascendancy in the habits of thinking of many, who are not aware of its inconsistency with the express declarations of the oracles of God. I am sorry to add, that we see an evidence of the same, in the degree in which too many are governed by changing prospects; so as to permit them to have an effect on the influence which they exercise or aim at, in ecclesiastical concerns: an evil, which is seen operating to such an extent, as could hardly happen; were it not, that, in those who contribute to it, there is but a faint impression of the sanctity of the enclosure, within which they thus suffer their humours to range without control.

"When I speak of the Church as a body, existing in different and detached portions of the earth, it must be seen, that I consider unity as an attribute of her communion. This unity, as to some matters, is reconcilable with diversity as to others. If Christians, however separated as to place, acknowledge the same holy scriptures as the rule of faith and manners; and the same leading truths, obvious on the face of them, and essential to their spirit and design; here is a common tie, sufficient to constitute the unity connected with the subject of this discourse. There may be diversity in other respects: There may be, in some places, even error to a considerable extent: And yet the complex body is one, as to the characteristics of the profession.

"But I go on to the evidences of my principle: And it is to the purpose to mention, that even under the legal dispensation,



when the sacred penmen are carried on by the spirit of prophecy to the age of the Messiah, nothing is more common with them, than the contemplating of his followers as a body, under him their Head. Thus, as early as in Genesis, it is foretold, that "the gathering of the people"\* should be to him. In Deuteronomy, when Moses announced the coming of a prophet, who should be "like unto himself,"† that is, the giver of a new dispensation, it is implied, that, in this, as in the former, there should be a community of the persons who were to be the subjects of it. And in the same spirit, when those more strictly styled the prophets announce the approaching times of gospel grace, it is common with them to consider the receivers of it under the name of Jerusalem, or of Sion, or of Israel; the words being used in a spiritual sense; but in such sort spiritual, as to have its foundation in an analogy, giving a social aspect to the subject.

"If we pass on to the gospel, we find the blessed Author of it contemplating the Church as his kingdom. For when he speaks of his "kingdom" and of "the kingdom of heaven;" the usual meaning is confessedly the body of his professing followers. And when he compares this kingdom to "leaven hid in three measures of meal, till the whole was leavened;"‡ and to "a grain of mustard seed," which, from being the least of all seeds, becomes a great tree, so that "the fowls of the air lodge under the branches of it;"§ there can be no propriety in such comparisons, unless with a reference to the social condition of the future converts to the Christian faith. To show that these allusions do not describe an invisible church, a membership of which, depending on every man's state of heart, can be known only to himself and the Being to whom all hearts are open, the corresponding parable of the tares which were to "grow with the wheat until the harvest,"§ and that of the "net cast into the sea," which gathered "good and bad,"¶ show, that the matter in contemplation was an outward and visible society, in which hypocritical profession might screen the professing member, from the censure of the public authority of the church.

"As the declarations of our Saviour are to the point, so the same is illustrated by the still more unequivocal testimony of his actions; especially by the institution of baptism and the Lord's Supper; the former of which has no significance, otherwise than as an introduction to a visible society; while the other, in the correspondency apparent with the sacrifices under the law, had for its most distinguishing property, its being a

\* Gen. xliii. 10.  
|| Matt. xiii. 31.

† Deut. xviii. 15.  
§ Matt. xiii. 30.

‡ Matt. xiii. 33.  
¶ Matt. xiii. 47.



spiritual sacrifice ; wherein, as in the former sacrifices, the worshippers became one body, in an enjoyment of the benefits of which those ordinances are respectively the celebration.

“The latter bond of union, instituted just before the passion of our Saviour, appears, from the very words made use of on the occasion, to have been intended to continue until his second coming. In analogy with this, his last instructions to his disciples have reference to a flock which was to be gathered in his name ; and even Caiphas was overruled by the spirit of prophecy, and made to utter the divine decree, that Christ was “to die, not for the Jewish nation only, but that also he should gather together in one the children of God who were scattered abroad.”\*

“It is recorded, that, between the resurrection and the ascension, the disciples saw their Master for forty days, meaning, frequently and familiarly during the term ; and that the subject of their interviews was “the things pertaining to the kingdom of God ;”† than which there can be no stronger declaration, that the founding of the Church was under divine determination. In order to discover what were the instructions then given, we are led to inquire, what was the conduct of the Apostles after they had tarried in Jerusalem for the time appointed by their Master ; and had become endowed with power from on high, by the miraculous effusion on the feast of Pentecost. Doubtless, it was not only their “going into all the world and preaching the gospel to every creature,”‡ but the forming of their converts into visible societies ; evidences of which are commensurate with the wide range of Apostolical instruction. The institution of the Christian ministry, and the ordaining of those who were to serve in it, is a proof in point. For here, as in the Levitical priesthood, “no man took this honour to himself, but he who was called of God as was Aaron ;”|| called as in that case, under Providence, through the medium of human instrumentality and designation. Whatever we afterwards read in the Acts and in the Epistles—and certainly much of the kind we there read—consisting of addresses to Churches, as gathered under Apostolic authority ; commending or reproofing them in such their aggregate capacity ; directing them in regard either to the matter or to the manner of their worship ; determining the standard of Christian doctrine, and rejecting unworthy members from their communion, are all proofs, that the Church is of divine establishment. In the very last document of Revelation, he who “had been dead and was alive for evermore,”¶ is introduced, exercising his headship over the Church, under the image of

\* John xi. 52. † Actai. 3. ‡ Mark xvi. 15. || Heb. v. 4. ¶ Rev. i. 18.  
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his "walking in the midst of the seven golden candlesticks:"\* And the instructions which, in that character, he gives, are introduced in the form of messages to the Churches; as if to show, at the very time when the Apostolic age was ending, that there was still to be carried on the same divine administration, which had been conducted by the Apostles in their Master's name.

"It is not without some fear of apparent impropriety, that I have detained you, my reverend hearers, by a recital of facts, which must have occupied your attention very often. But I flatter myself that I am borne with, in consideration of my motive—the impressing on your minds and on my own, of the important consequences of the principle. For the difference between the Christian Church on this ground, and the same body resting on any other, may be thus illustrated. Were we a society, incorporated by our own act, for some useful purpose of a temporal nature; in the accomplishing of the common object, we should be under no other restraints, than such as are imposed by the general maxims of morals, of discretion, and of decency. But if the foundation of our association were some charter or constitution, paramount to any act of ours, we should consider such an instrument, as a rule, above every other positive institution. And although in matters concerning which it were silent, we should find ourselves left to the guidance of reason; this, however, in subordination to worthy ends; yet we should never conceive ourselves at liberty, in consequence of any apparent goodness of the end, to violate the fundamental law of our association. Now the constitution of the Christian Church is of the highest character; being the will of its Divine Founder, declared in scripture. So far as it has been declared, we have no right, not to say to act against it, but even to withdraw ourselves from the duty of carrying it into full effect."

If then the Christian Church be of divine institution; if the sacred penmen, carried on by the spirit of prophecy to the age of the Messiah, contemplated his followers as a *body* under him their head; if the comparisons by which Christ himself describes his Church, prove that it was to be "an outward and visible society;" if baptism and the Lord's supper suppose a visible society into which this baptism was to be the mode of admission, and, with which the Lord's supper, was to be the mode of maintaining communion; if the institution of the Christian ministry, that divine honour which "no man taketh to himself



but he that is called of God as was Aaron" by an external commission, proves that there must be a visible society over which this ministry is placed; if, finally, Apostolic injunctions, and Apostolic examples all establish the truth, that the "Church" is that "body of Christ," unto which "the Lord added daily such as should be saved"—is it not incontrovertible that the nature of this holy society, this spouse and body of Christ, for which "he gave himself," and which he "sanctifies by his Spirit," is a matter of the highest moment? And yet, what is an inquiry into the nature of the Christian Church as a visible society, but an inquiry concerning *external order*—an inquiry which it has become fashionable with many to depreciate as trifling, illiberal, and generating bigotry and strife, as hostile to spiritual attainments, and to progress in the spiritual life? Alas! that any thing should be deemed worthy of such epithets, which the blessed Redeemer and his inspired Apostles instituted; that the spiritual life should be supposed to be injured by an inquiry who are "lawfully called" to administer those sacraments which are "certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but strengthen and confirm our faith in him."\* That faith then which vitally unites us with Christ must be *quicken*ed, must be *confirmed*, must be *sealed*, by the participation of the sacraments dispensed by ministers of the word lawfully ordained. This is the important principle which all the Reformed Churches expressly maintain. Is it possible then that the "Proto-Martyrs" of the Reformation could have contended

\* Art. 25 of the Church. Not less stress is laid on *external order* by the Confession of Faith of the Presbyterian churches: "Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits; and to confirm our interest in him"—"Neither of these sacraments may be dispensed by any but a minister of the word, *lawfully ordained*." Confession of Faith, chap. 27. Is it possible that any who receive this confession of faith, can decry inquiries concerning external order? For what are the *sacraments* and a *ministry lawfully ordained*, but external order? Is it possible that any who profess to regulate their faith by this standard, can brand those who insist that the sacraments can be dispensed only by lawful *ministers*, and who presume to inquire who these lawful ministers are, with the opprobrious and impious charge of making *external order* of the *essence of religion*, and of insisting on *baptism into their Church more strenuously than on baptism into the Redeemer's blood*? Alas! where was the extraordinary measure of the divine Spirit's influence when charges were urged thus severe and unjust!



that faith may be quickened, confirmed, or sealed, while we will fully reject the means appointed for these purposes? And if they did not maintain this palpable absurdity, could they consistently have depreciated, or rudely inveighed against, inquiries concerning forms of Church government; or, more properly, concerning "the ministry of the word lawfully ordained?" It cannot be too earnestly nor too frequently enforced, that the humble believer will never presumptuously separate what God hath united; nor because faith, holiness, sanctification, are the *end*, neglect or despise the divinely instituted means of being quickened, and confirmed in these Christian graces, and of having the blessings of the Redeemer's death, "visibly signed and sealed."

"In consequence of any apparent goodness of the end," the believer can never be justified in violating the *external order* settled by Christ and his Apostles. "The constitution of the Christian Church is of the highest character; being the will of its divine Founder declared in scripture. So far as it has been declared, we have no right, not to say to act against it, but even to withdraw ourselves from the duty of *carrying it into full effect*." Let both Clergy and laity attend to this important admonition of a Prelate who has never been suspected of laying undue stress on what are sometimes invidiously and very improperly styled the *non-essentials* of Christianity.

(To be continued.)

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*For the Churchman's Magazine.*

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*An Antidote to the Miseries of Human Life, in the History of the Widow Placid and her Daughter Rachael.* 12mo. pp. 167. From the second London Edition. New-York. T. & J. Swords. 1808.

THE object of this little work is to impress the important truth, that there is "in vital religion an antidote to every misery which can fall to the lot of human nature." A journey in a stage coach, in which the travellers are an honest country Squire, and a retired private Gentleman, a *dashing* Captain, and a Student, designed for holy orders, a modern fine lady full of sensibility, and a sedate Quaker and her daughter,

affords, as may be supposed, not a few contrasts, nor a little variety both in character and conversation. The Quaker, however, is the heroine of the groupe, and, with characteristic gravity and perseverance, pursues the interesting *moral* of the work. The incidents of her life, which she narrates, though simple, are affecting: and she reproves with so much delicacy, she displays the consolations of religion with so much tenderness, and she endeavours, with so much cheerful address, to render conversation profitable and edifying, that we forget her grave preciseness and formality in esteem for her character, and approbation of her sentiments. How far it was the design of the author, by rendering a Quaker uncommonly interesting, to render Quaker principles so, we cannot absolutely determine. We think we occasionally discover a leaning this way—for example, in the following extract: (p. 20.)

"I like the liberality of your sentiment, Madam," said our young scholar, "in not connecting the essence of Christianity with peculiar modes and opinions—but are all sectarians thus liberal?" "I fear," replied Mrs. *Placid*, "there is much bigotry to be found amongst sectarians, and I fear also that this disposition is not confined to sectarians only, but extends itself even within the walls of thine own establishment; but I would fain hope that the *generality* of professing Christians in the present day, are not disposed to narrow that strait path which leads to eternal life. Brotherly love is a duty strongly inculcated throughout the whole of the New Testament; our Apostle makes it even a *test* of our true adoption into God's family, saying, 'We know we are passed from death unto life, *because* we love the brethren.'"

We do not think it necessary to pass glowing encomiums on what is called in the present day *liberality*. Liberality for *characters* and *motives*, that liberality which permits no difference of sentiment to loosen the ties of *brotherly affection*, is a sacred duty, an essential part of that divine charity which "thinketh no evil, which suffereth long, and is kind." But liberality for *opinions*, a liberality that, adopting the dangerous maxim, "he can't be wrong whose life is in the right," destroys the essence of virtue, which consists in purity of intention and correctness of principle—this liberality no conscientious Christian can approve. For it would lead him to violate the divine injunction of "contending earnestly for the faith," and would thus sacrifice to a spurious charity the holy interests of truth.



In what degree "the essence of Christianity" may be "connected with peculiar modes and opinions," may sometimes be difficult to determine. But this proposition we hold undeniable—that no person who rejects any of the doctrines and institutions of the Gospel, can be a *correct and good Christian*, however he may be a *sincere* one, and however excusable his errors may appear in the sight of a gracious and merciful God. But the sentiment (if we understand it), that "the essence of Christianity is not connected with *peculiar* modes and opinions," would require us to admit that the errors of the Socinian, who rejects the divinity, the atonement, and the intercession of Christ; of the Pelagian, who maintains the purity of human nature, and denies the necessity of divine grace; and of the Quaker, who rejects the ministry and sacraments, and thus destroys the visible Church unto which we are told "the Lord added such as should be saved," in no respect militate against the essentials of Christianity. Such a conclusion we are not prepared to admit; and if the author would reject it, we think he should have been more guarded in his language.

With some few exceptions, however, we deem the work correct. It is also pious and evangelical, and uniting entertainment with instruction, is thus calculated to imbue with religious sentiments, the minds of those whose attention could not so readily be attracted to these sentiments did they appear in a less pleasing garb.

As a specimen of the work, we present the following extracts.

"We had not long been seated, when our young collegian (as in the course of the breakfast he had avowed himself to be) discovered what to a scholar is ever an object to excite curiosity—this was a book in the pocket of the coach door, which the Captain had drawn from his own, and placed there. 'May I be permitted to look at this book, Madam?' said he to Miss *Finakin*. 'Certainly, Sir,' she replied; 'it is the book we were speaking of before breakfast, extremely entertaining, 'The Miseries of Human Life.' 'An odd title,' said the Squire, 'to expect *entertainment* from; but let us hear a little about it, if you please, Sir, though I sha'n't like it if its very dismal; I hate dismal ditties as I do a foggy morning in October.' 'The author is a scholar, I see, said the student; "here is a great deal of Latin, which I must omit, in compliment to the ladies.' 'Aye, aye,' returned the Squire, 'we want no outlandish gibberish; nothing should be put into books



but what every body may understand.' 'You would then consign half our libraries to oblivion, Sir,' replied the scholar, who now began reading. The Squire frequently laughed as he proceeded, then cried out, 'nonsense,' and asked for the next misery. 'Are the hounds at a fault just as you think yourself sure of the game?' said he. 'I don't recollect that misery,' replied Miss *Finakin*. 'Then the greatest remains untold,' rejoined the sportsman.

"I already perceive," observed Mrs. *Placid*, 'that the book is designed to burlesque the petty troubles of life, and I wish the readers may so apply it, as to derive a good moral, and be led from it to see the extreme folly of suffering their tempers to be injured by such ridiculous evils.' 'Ridiculous! do you call them?' said Miss *Finakin*, 'I'm sure they are enough to overwhelm any human being.' 'Oh! don't talk so vainly,' replied Mrs. *Placid*, 'lest God in his providence should see fit to chastise thee with real afflictions. The evils of life may be classed under three kinds, ideal miseries, minor miseries, and afflictions or real miseries. The first of these are what thy favourite book chiefly treats of, which are not worth a serious thought. The next, I will allow, are very irksome to bear, and they are generally worse endured even by good Christians, than severer trials; and for this simple reason, the assistance of divine grace is not called in; we imagine that we can combat these enemies alone, and, in consequence, we fail of gaining a victory. But for the last there are remedies appointed of a never-failing nature, to which the sincere Christian repairs, and he is then enabled, with an Apostle, to say, 'Cast down, yet not forsaken; sorrowful, yet always rejoicing; having nothing, and yet possessing all things.'—"

"I wished to dwell a little upon this last sentiment entertained by the fair Quaker, because I thought of my own beloved partner removed, as I trusted, to the same abodes of eternal blessedness—'Madam,' said I, 'you then are of opinion that we shall know each other in heaven?' Certainly I am,' she replied, 'or else how could David, speaking of his departed child, say, 'I shall go to him, but he shall not return to me;' which was evidently a comfortable reflection to him, for he dried up his tears immediately; but if he had not been convinced that he should be able to distinguish him from amongst the myriads of others he should meet there, how would that have been any particular ground of consolation? But what our blessed Lord has said is more to the purpose, in those awful words which he addresses to the workers of iniquity—'There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets, in the kingdom of God, and you yourselves thrust out.' If the workers



of iniquity are thus permitted to know the *persons* of those mentioned, surely the saints in glory with them shall be favoured with the same knowledge; and if so, I think 'tis most reasonable to suppose we shall know our dear friends and relatives, in whose persons we are still more interested.'—'Unless,' replied I, 'those fine feelings we enjoy on earth are to be annihilated in heaven.'—'Which no part of scripture, as I know of, warrants us to suppose,' replied Mrs. *Placid*, 'and it is not to be imagined that we should be commanded to abound in love to each other whilst in this imperfect state, if in a state of perfection the principle was to be annihilated.'—'I think,' said Miss *Finikin*, 'tis time enough to talk of what we shall meet with in heaven when we get there.'—'Dost thou not anticipate the pleasures which thou expectest to meet with at the play-house and the ball-room?' asked Mrs. *Placid*. Miss *Finikin* was compelled to answer in the affirmative. 'But that,' added she, 'is a very different case.'—'Yes indeed,' rejoined Mrs. *Placid*, 'the case is widely different; for one pleasure is vain and transitory, the other substantial and everlasting; but the argument is good for both, and whilst thy party hold it reasonable to enjoy, by anticipation, the pleasures they pursue, they must allow it to be equally so for ours.' 'Excellent logic! Madam,' cried the scholar; 'no student in our college would attempt a confusion.'—

"—If you please, I should like to hear the remainder of your history; I forgot how it came to be broken off.'—'Only by the flight of a few partridges,' returned the Quaker, 'which thou didst deem more worthy of thine attention; perhaps we may be interrupted by another.'—'No, no,' replied the sportsman, 'no more covies to-night; the sun setting very fine and clear, looks well for to-morrow; I hope to pay my respects to that shining gentleman as soon as he is up again.' 'I hope,' said Mrs. *Placid*, with a grave and earnest countenance, 'thou dost not forget to pay thy respects to the Maker of that beautiful object thou art now contemplating. Thou hast advocated the cause of practical religion in the course of the day, now prayer is certainly a part of it; and one who lives in the neglect of prayer, is unworthy the name of a Christian.' 'You have a way,' said Mr. *Bustle*, 'of coming so close upon one—as to praying, I believe I don't perform that duty so often as I ought; but I intend to mend, and to repent, and reform all that's amiss very soon.' 'Aye, friend,' rejoined Mrs. *Placid*, 'thou talkest like one who knows but little of his own weakness.' 'Nay,' replied the Squire, 'you wrong me there; don't I own that I am not so good as I ought to be?' 'True,' replied his fair antagonist; 'I am happy to discover that thou hast some knowledge of thy sinful estate. But thou dost vainly imagine that



it is in thy own power to repent and reform whenever thou pleasest; whereas the scripture declares that repentance is the gift of God, and that reformation is the work of his Holy Spirit. Now, whilst thou continuest in this mind, thou wilt not pray for this precious gift of repentance; consequently thou wilt never receive it; for God has declared that he will for every blessing be inquired of. And thou wilt labour in thine own strength after reformation, which the power of temptation will render unavailing.

"This is Quaker doctrine," replied Mr. *Bustle*; "I'm a member of the church of England; I don't hold with any thing but what's taught in the regular church; I go there very often, and I intend going still oftener."

"I am glad to hear it," said Mrs. *Placid*; "as I told thee before, I don't wish to make a Quaker (as thou wilt still persist in calling us) of thee. If thou believest all thine own church teacheth, I verily think, that in the *main* points, thou wilt be right: as to all I have said about repentance and reformation, I am sure thy church and the enlightened part of mine will not disagree." "Is it so, young parson?" asked Mr. *Bustle*. "I wish most earnestly, Sir," replied the youth, "that you would examine for yourself." "That's neither here nor there," rejoined Mr. *Bustle*; "I can't examine this minute; I've no prayer-book in my pocket." "But I have," replied the student, drawing one out. "Bless me!" cried Miss *Finakin*, "do you carry a prayer-book about with you every where?" "No, Madam," he replied, "not always, though perhaps if I did, and referred to it much oftener, it might be for my advantage. Sir," continued he, addressing himself to Mr. *Bustle*, "I cannot pretend to enter upon a criticism on the contents of this book; but if you will permit me, I will read a very few words from our tenth Article, because it appears to me to apply directly to the point in question. The article says—'Man cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. We have no power to do good works without the grace of God preventing us, that we may have a good will, and working with us, when we have that good will.'"

"Thy Articles, friend," said Mrs. *Placid*, "are of no value, if thou canst not produce scripture in confirmation of them." "Granted, Madam," replied the collegian; "but as this gentleman professes himself attached to his national church, I imagine *he* will be satisfied with the doctrines she teaches. I will thank *you* to recollect a scripture confirmation."

"There are so many applicable to the subject, that I hardly know which to produce," rejoined the widow—"Our Lord says by his Apostle *John*—'The branch cannot bear fruit except it abide in the vine: no more can ye, except ye abide in me; for



without me ye can do nothing.' And *Paul* says—It is God that 'worketh in us both to will and to do of his good pleasure!' With such texts as these,' continued *Mrs. Placid*, 'and our Bibles ever at hand, I cannot see the necessity of creeds and articles, which are mere human institutions, unknown in the days of primitive Christianity.'

"Till the church of Christ became corrupted," replied the collegian, 'they were certainly very unnecessary appendages; but in the present day they are useful—they act as a check to false doctrine, and thus aid (so to speak) the Bible in defence of the truth.'

"*Aid!* my friend,' rejoined *Mrs. Placid*; 'what, dost thou mean to say the Spirit which indited the holy scriptures stands in need of assistance to support his own doctrines?'

"No, *Madam*," replied the student, 'not in one sense—for the Holy Spirit is invincible. But while human nature continues prone to error, I conceive every means may be lawfully resorted to, which has a tendency to obstruct its progress—and in this point of view I consider church articles and subscriptions.'—

"I soon arrived at my own habitation, where a faithful male and female servant, a dog, and a cat, were waiting to receive me. My solitary situation forcibly affected me. Man, thought I, is formed for society. That of the warm-hearted Squire, and the amiable scholar, became by turns the object of my wishes; but my mind dwelt with peculiar pleasure on the pious and benevolent widow; and had I possessed the indispensable requisite to gain her favour—a broad-brimmed hat—I am not sure whether all my persuasive eloquence would not have been exerted in the endeavour to make her forget her long-lost *Zacharias*. I followed her in idea to the melancholy abode of misery, which she proposed on the morrow to visit. There I beheld her treading in the steps of her divine Master, practising the lesson of forgiveness he had taught her, and publishing in his name salvation to the chief of sinners. From this pleasing contemplation my heart was raised into a frame of grateful praise for the unspeakable blessing of the gospel, which has not only opened the way to eternal happiness, but meliorates every evil incident to human nature; which, to use the words of a pious writer, 'becomes all things to all men—the instruction of babes, the consolation and joy of old age, the provision of poverty, the monitor of riches, and the refuge of the miserable.'"

## ECCLESIASTICAL NEWS.

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**T**HE General Convention of the Protestant Episcopal Church in the United States of America met at Baltimore in May last. In our next number we shall give an abstract of their proceedings.

On Friday, May 6, 1808, the Right Rev. Bishop MOORE held an ordination in Trinity Church, New-York, and admitted Mr. DAVID MOORE to the holy order of DEACONS.

On Wednesday, May 18, 1808, the Right Rev. Bishop MOORE admitted the Rev. NATHAN B. CROCKER, Deacon, of Providence, Rhode-Island, to the holy order of PRIESTS.

On Wednesday, June 15, 1808, the Right Rev. Bishop MOORE admitted Mr. THOMAS YARDLEY HOW to the holy order of DEACONS; and, on the succeeding Friday, ordained PRIEST, the Rev. JOHN REED, Deacon in St. Luke's Church, Catskill.

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### CIRCULAR LETTER

*To the Friends of the Episcopal Church.*

*New-York, June, 1808.*

**T**HE favour of your subscription and patronage is respectfully requested to the periodical publication, a Prospectus of which accompanies this address.

In soliciting any personal favour, the subscriber would feel a diffidence and timidity, which he esteems it his duty to repress on the present occasion. The perusal of the Prospectus will, he trusts, satisfy you that the object of this application can in no degree merit the charge of selfishness, but must be founded on a desire to promote the diffusion of the important truths of the Gospel as professed by that Apostolic Church whose prosperity cannot but be dear to the hearts of its Ministers and



Members. Experience has placed beyond all doubt the utility of periodical publications devoted to religious subjects, in diffusing and promoting the knowledge and the practice of the truths and precepts of Christianity. They may be highly instrumental in advancing those objects which must appear of the first importance to every good citizen, and every good man. Without religion, society is deprived of the only effectual restraint on those passions that are hostile to its peace and order, and the most powerful incentives to those virtues which are the only sure basis of its prosperity and happiness. And without religion, life loses those hopes which sooth its numberless cares and ills, and brighten with immortal light the scenes of virtuous enjoyment. A publication, then, which is designed to explain the truths of religion, to enforce its duties, to unfold its hopes—a publication whose unvarying aim shall be to warm the heart with the fervors of devotion, and to imbue the soul with those graces which will exalt and ennoble her, and prepare her for an immortal existence, must surely be worthy of the patronage of all who esteem religion the only source of the perfection, the real dignity, and the eternal felicity of man.

Impressed with these considerations, the subscriber shrinks not from the difficulties and labours, the cares, and the responsibility which he will have to encounter as the Editor of this miscellany. He is further animated by reflecting how much has been done by other denominations of Christians, through the instrumentality of similar publications, towards promoting the general interests of piety, and their own particular views of divine truth. In every good work, Churchmen certainly ought not to follow the example of others with tardy steps. They boast, and they have reason to boast, that their Church maintains a system of evangelical truth and order supported by Scripture and Apostolic authority; and that these truths are set forth in the most rational, commanding, and affecting manner, in a Liturgy which would not have disgraced those pure ages of Christianity, from which its spirit and much of its language have been drawn. And shall Churchmen be lukewarm in encouraging any attempt to illustrate this holy system of truth; to maintain this Apostolic order; to cherish an enlightened and serious attachment to this evangelical and primi-

ive worship? Alas! that there should be too much reason to complain that frequently those who have the most animating motives to zeal, display the least of its power and its effects.

But the Editor of the Churchman's Magazine will not despond. If the work should not obtain patronage, it shall at least aim at the praise of having deserved it; not indeed by a display of erudition, for which, if the Editor possessed the requisite qualifications, other vehicles would be more proper; but by an assiduous, uniform, simple, and earnest display of Evangelical truth and order, as exhibited in the Articles, Institutions, and Liturgy of the Protestant Episcopal Church. That where taste is so various, the singular success should be attained of pleasing all, it would be vain and presumptuous to hope, even did greater talents advance to the work. Such variety, however, shall be aimed at, as may secure in some degree the approbation of all, and prevent censure from being universal. And the unequivocal assurance is now given, that moderation of manner shall ever be united with firmness of principle; that the work shall be pious and practical; and that no acrimony of discussion or remark shall excite the censure of its readers. The Editor will endeavour to discharge the sacred duty of exposing error and vindicating truth in that spirit and manner, which, if they do not remove prejudices, shall never increase or confirm them, by rudely wounding the feelings, or by invading the rights of character and conscience.

The Churchman's Magazine, then, shall be devoted to the illustration and defence of the great truths of the Gospel: it shall endeavour to cherish an enlightened and warm attachment to the primitive institutions and worship of the Protestant Episcopal Church; to excite those who belong to this venerable Church to an earnest zeal for her interests; and, above all, to "adorn the doctrine of God their Saviour," by that holy life and conversation, not less necessary to the honour and prosperity of the Church, than to their own personal dignity and peace. It is fixed at so low a price, as to render it attainable by all; and even its profits are to be turned to the emolument of the Church. The plan has received the cordial assurances of approbation and active countenance from those of the Right Rev. Bishops of the Church, and of the Rev. Clergy, whom it has been in the power of the Editor to consult. Coming forward



with these claims to your patronage, the Churchman's Magazine surely will not solicit in vain. Even should it not prove interesting or instructive to you, you may perhaps still enjoy the satisfaction of having contributed to the instruction of others, and to the welfare, the increase, and the establishment of that Church, to whose interests you cannot be insensible. The present patrons of the work are entitled to the thanks of its friends for their past exertions; but its continuance and success must depend on an increased patronage and support; the pecuniary responsibility, which is very considerable, resting solely on the Editor. May he then expect the favour, not only of your individual subscription, but of your exertions to promote and to secure the subscriptions of others.

I am, very respectfully,

Your obedient servant,

JOHN HENRY HOBART.

*N. B.* The Magazine on the new series will be a continuation of the present volume, which commenced in January last. The numbers of this volume, as well as of any preceding volume, may be had of the publishers, T. & J. SWORDS, No. 160 Pearl-Street, New-York. The first number of the new series will appear in the course of the month of July, and the succeeding numbers on the first day of every other month.

The names of the subscribers, and their places of abode, are to be transmitted, as soon as possible, to the Editor, or to T. & J. SWORDS.

*Prospectus of the Churchman's Magazine.*  
(*New Series.*)

**SINCE** the commencement of the present year, the Subscriber has been in part the Editor of the CHURCHMAN'S MAGAZINE. It will hereafter be published in the city of New-York, under his direction, as Proprietor and Editor.

The Magazine shall be conducted on the same plan and terms as heretofore, except, that, instead of one number of 40 pages being published monthly, one number of 80 pages

shall appear every two months. This arrangement, it is thought, will prove on many accounts more convenient and eligible than the former.

In addition to the commission of  $12\frac{1}{2}$  per cent. to agents, the Editor engages to pay to the order of the Convention of the Protestant Episcopal Church in each State, 10 per cent. on the amount of monies which shall be paid by subscribers to the Magazine in said State. By this plan, persons who subscribe to the Magazine, and its patrons who exert themselves to procure subscribers, will not only fulfil the important duty of contributing to the diffusion of religious knowledge, but will secure an annual revenue to the Conventions of the Churches respectively, which may be appropriated by them to pious purposes.

The above arrangement, and engagements entered into with the former Proprietors of the Magazine, impose on the Editor considerable pecuniary responsibility. An increased subscription list, and punctuality in the payment of subscriptions, will be indispensable to the success of the work on a plan which promises utility to the Church in general, while it requires great labour and attention on the part of the Editor, and precludes him from all prospect of any pecuniary remuneration. He trusts that the friends of evangelical truth will not be backward in exertions to promote the circulation of a miscellany which shall be devoted to the defence and illustration of the principles of that religion, which is not less essential to the prosperity of civil society, than to the present and future felicity of man. The friends of the Protestant Episcopal Church will recollect that the Churchman's Magazine is the only periodical publication devoted to the interests of their venerable and Apostolic Church; while, among other religious denominations, various periodical miscellanies are supported with a liberal zeal, worthy of imitation. The price of the Magazine is much less than that of any similar publication,—it is so low that there must be but few who will not have it in their power to patronize the work. On the counsel, aid, and exertions of his brethren, the Clergy of the Church, the Editor particularly and confidently relies.

JOHN HENRY HOBART.

*New-York, June, 1808.*



*Conditions of publishing the Churchman's Magazine.*

I. The Magazine shall appear every two months, in numbers of 80 pages octavo ; making an annual volume of 480 pages. The first number, according to this new arrangement, shall appear in July, and the succeeding numbers regularly on the first day of every other month.

II. The price to subscribers is *one Dollar and fifty Cents* per annum, payable in advance.

III. The allowance to agents will be *twelve and an half per cent.* they being responsible for the Magazines which are sent them. There shall be also an allowance of *ten per cent.* to the Convention of the Protestant Episcopal Church in each State, on the amount of monies which shall be paid by subscribers to the Magazine in said State.

IV. A table of contents, with a title-page, shall accompany the last number of each volume.

\* \* Messrs. OLIVER STEELE & Co. of New-Haven, are appointed general agents for the Magazine in the State of Connecticut; and with them the agents in the several towns in said State will continue to settle for all monies received on account of the Magazine. The agents in other places are requested to account for the Magazine to Messrs. T. & J. SWORDS, No. 160 Pearl-Street, New-York, the Publishers of the work, and to pay them, or the Editor, whatever balances may be due on the present volume.

Subscriptions to the work received by the respective agents; and they are authorized to receive payment from subscribers. Subscriptions received in New-York by the Publishers, T. & J. SWORDS, No. 160 Pearl-Street, and also by PETER A. MESSER, No. 107 Pearl-Street.